

THE LAND OF GOOD HOPE

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The land of Good Hope





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A NATIVE OF KAFFRARIA

THE
LAND OF GOOD HOPE



BY THE REV.
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ILLUSTRATED

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NOTE

THIS book is intended primarily for the use of missionary "Study Circles". The special method of treating the subject matter which it contains should not, however, prevent it from appealing to the wider public. The area to which it relates is limited to Africa south of the River Zambesi. A large part of the book deals with the work which the various missionary societies are carrying on amongst the native peoples, whilst one chapter is devoted to the efforts which are being made by the English and Dutch to minister to the religious wants of their own people. Each chapter has been read and (with the consent of the author) revised by a committee composed of persons who have had experience in the conduct of Study Circles.

The responsibility for issuing the book

as it now appears belongs to the Society by which it is published. The grateful thanks of the Society are due to Mr. Dudley Kidd for the loan of the photographs which face pages 22, 52, 112, 270, 276; to Messrs. W. & A. K. Johnston for permission to reproduce the map which faces page 24; to the London Missionary Society for the portraits of Khama, Moffat, and Livingstone; to the National Society for the illustrations from Sir Harry Johnston's book on Africa facing pages 22, 44, 64, 136, 178, 220; to the High Commissioner for the Union of South Africa for the illustrations facing pages 2, 8, 20, 100 and 126; and to Messrs. Wells Gardner, Darton & Co. for permission to use the portrait of Mother Cecile facing page 220.

THE EDITORIAL SECRETARY.

A Study Circle textbook on Canada to be published by the S.P.G. is in course of preparation.

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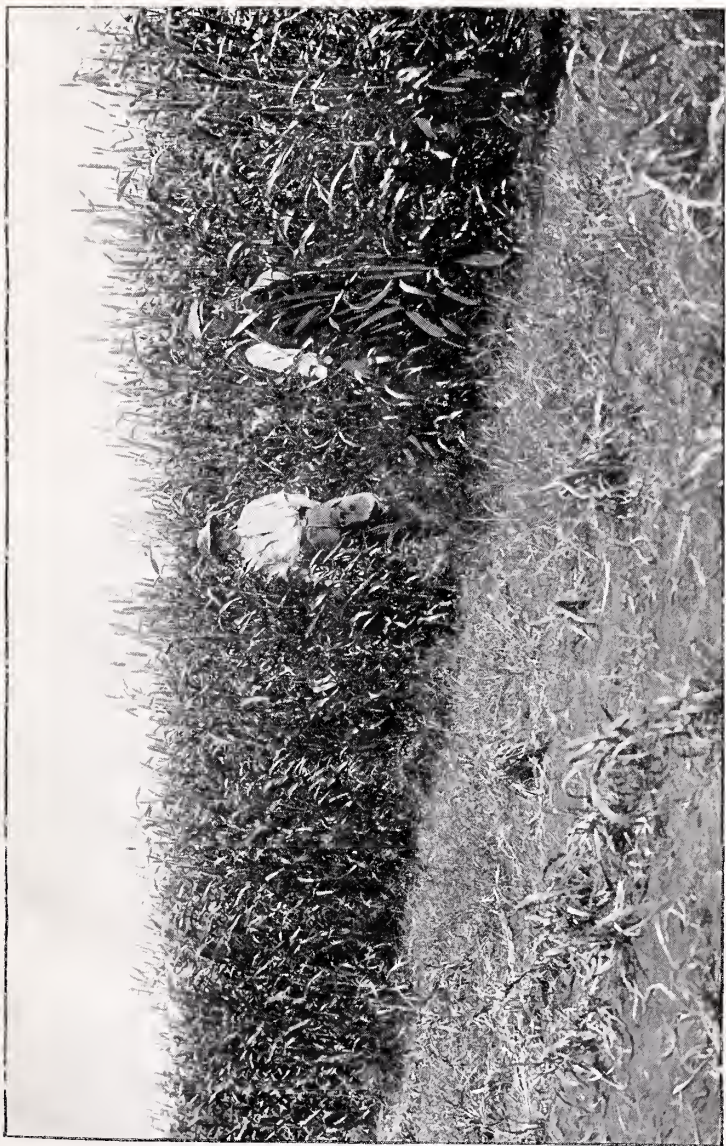
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sun-baked, treeless, dry, dusty. Here are sheep-farms or cattle-pens ; here also is sheep - scab and rinderpest. Here are people, whom we hear called " lazy brutes of niggers ". We read the records of the past, and see failures, disappointments, sins.

But " we hope for that we see not ". If we could see the gold and diamonds on that treeless plateau, we should not find fault with the land. They lie beneath, and must be drawn forth by man's toil. Dams and reservoirs and artesian wells do not make themselves ; when men have made them, the Land of Good Hope gives her increase. Savages do not at once rise to the measure of the stature of the fullness of Christ ; with patience we wait until Christ be born again in them. What if there have been failures ? The path to every mountain-top is strewn with failures, if the mountain is worth climbing.

Yes, it is a glorious land, a land that attracts and fascinates, that calls back to her bosom those that have studied her enough to understand her ; a land that makes ample return to those who deal



A FINE CROP OF MILLET

aright with her soil, her minerals, her people; a land whose surface is bathed in sunlight, one day to be as great a source of wealth as the store of precious metals beneath. Storms have raged, thunderstorms among the clouds above, strife, and bloodshed, and war among men below, but beyond the Cape of Storms smile the waters of Peace. South Africa is a Land of Good Hope.

As the ship nears Cape Town, the traveller sees a long flat-topped mountain, covered as with a cloth by a white cloud; this is Table Mountain. So long as he stays in the country mountains will never be out of his mind; if he cannot see them, he knows that it is the mountains that make the climate, upon which his life depends. We will begin, then, with looking at the mountains.

All down the east coast runs a great chain, the Drakensberg, as the Dutch called it, or Quathlamba, in the native tongue, rising in some peaks to 10,000 feet. In the north it is broken up into lower ranges, in the Lebombo Mountains; in the south-east, turning as the land turns, it

^{Karoo and veld.}

throws off other ranges, running more or less parallel with the southern coast-line and with one another. Between these mountains and the sea there is a strip of land, at the most 150 miles wide ; in the extreme south the high land runs right down to the sea. The line running northwards from Cape Town ascends 3600 feet by the Hex River pass, and then—this is the curious thing about the lie of the land—does not come down again on the other side. Mountains which are lofty enough from the coast side are not mountains on the land side. When General Buller looked across the Tugela from Chieveley toward Ladysmith, he saw what looked like a range of mountains guarding the approach. The ground was broken and steep, and might have been expected to be equally broken and steep on the other side. As a matter of fact, between Ladysmith and the edge of the range lay a wide smooth plain, beautiful galloping ground, rising in gentle undulations to the very crest of the hills. The interior of South Africa is a great elevated plateau, which rises in three gigantic steps. These

are, the coast-belt ; the Lower Karoo, as the uplands of Cape Colony are called, lying between the ranges which run from west to east ; and the Upper Karoo, from 2000 feet to 3500 feet above the sea, merging gradually into the high veld, from 3500 to 5500 feet, or at Johannesburg 6000 feet. So here are a million square miles of land, all higher than the top of Snowdon. The word veld (pronounced fveldt) is the Dutch for a field. It is used in South Africa for any wide uncultivated space, but specially for the plains in the Orange Free State and the Transvaal.

The air in the torrid centre of Africa rises with the heat, and fresh supplies rush in from the sea. The prevailing wind in our sub-continent is therefore south-east. Coming in from the Indian Ocean, it drops some of its moisture upon the coast-belt, making it exceedingly fertile, in parts most unhealthy ; the clouds are caught upon the high ranges, and beyond these the rainfall is very light.

There are plenty of rivers flowing from the mountains to the south and east sea-

board, such as the Fish, the Kei, each of them at one time the boundary of the Colony, the Umzimvubu, the Tugela, the Pongola ; on the western side, only one, the Orange. Between the Drakensberg and the Lebombo Mountains, the Limpopo, the northern boundary of the Transvaal, cuts its way through by Koomati "Poort" (that is, "gate") into Delagoa Bay ; north of this are the Sabi and the Zambesi, the latter of which is generally taken as the limit of "South" Africa.

Physical
features and
history.

Now see the effect of this mountain system upon South African history. The Portuguese could not move southwards from Delagoa Bay, which they chose as almost the only harbour on the coast ; for at that point the mountains lie far back from the sea, and the unhealthiness of the broad strip of coast-belt barred their advance. The Dutch and British settled in the south and south-east, where the belt was narrow ; there were no such natural obstacles to prevent them over-running the country.

South Africa is above all things the land of sunshine and cloudless blue sky ; a sun-

less day is almost unknown, even at the height of the rainy season. Our summer in England is their winter. In Cape Colony it is dry in summer, wet in winter; in Natal, the Transvaal, and Rhodesia it is the other way about. Plants, like animals, must have times of rest. In England this time of rest is in winter, when it is not warm enough for the plants to grow; in South Africa it is the brilliant summer, when there is not moisture enough. Nature makes provision to supply this want of moisture. Many of the plants have leaves like green needles, with a hard skin which prevents moisture from escaping; or bulbous, swollen roots, which store it up against the time of drought. The dryness of the air makes the heat tolerable and healthy. Many people who were invalids in England are well and strong to-day in South Africa.

The "Union of South Africa" was formed in 1910. Cape Colony, Natal, the Orange Free State, and the Transvaal are four "Provinces," with one Parliament, which sits at Cape Town, under a Governor appointed by the British Crown. Political divisions.

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Rhodesia has not yet entered this Union, and Bechuanaland, Basutoland and Swaziland are known as British Protectorates, ruled by their own native chiefs under a British Resident Commissioner. The Orange River Colony resumes its old name of "Orange Free State".

The
southern
province.

We will look at the Provinces in order. "The Province of the Cape of Good Hope" has a population of 2,500,000, of whom 600,000 are white, spread over nearly 300,000 square miles—about six times the size of England. On the coast-belt there are towns, large and small, with public buildings and public gardens, churches and chapels, waterworks, post-offices, and clubs.

Products.

It possesses three of the six harbours of South Africa: Cape Town with 60,000 people; Port Elizabeth, 46,000; and East London, which has a dangerous bar, 50,000. But it is in the up-country villages (called "dorps") and on the multitude of farms that most of the people live. Seventeen million sheep give their wool, 3,000,000 goats their hair; not the goats we know, but splendid fellows,



FRUIT INDUSTRY, CAPE COLONY. NATIVES REMOVING SCRUB TO MAKE ROOM FOR NEW ORCHARD



WATERBUCK

(See p. 38)

with a profusion of wavy, pure white hair, almost touching the ground. There are vineyards, tobacco gardens, orchards; fields of wheat, barley, oats; hay, maize, and Kafir corn. Almost anything will thrive in some part of this great Province, which, besides the Cape Colony of 1850 reaching to the Kei River, includes Kaffraria (often called the Transkei) on the east, and Griqualand West on the north. Yet, strange to say, great quantities of grain and butter are imported. There is much more yet to be made out of the soil, nor can we suppose that we have come to the end of the resources of the Land of Good Hope. Many of the best farms have been reclaimed from the barren Karoo; thus in Griqualand there was an almost worthless farm on the southern edge of the great Kalahari desert. Where that farm stood is now the town of Kimberley; in the waterless desert are found ostriches, and the export of feathers is now worth £2,000,000 a year.

The lions, rhinoceroses, elephants, and zebras which disturbed the earliest Dutch Wild animals.

settlers, are scarcely found south of the Limpopo. Leopards are still common even in Cape Colony, and wild dogs, jackals, and baboons make the farmer's life a burden to him. As late as 1845 lions abounded in the Orange Free State, as well as all manner of antelopes and other large game, such as buffaloes, elands, koodoos, hartebeest, stembok, springbok, giraffe. They are nearly all gone now, shot off by the Boers. The springbok is the finest of the antelopes. He is white below, with a broad splash of brown upon his flank, and fawn above; down the middle of his back, tapering down to his tail, is his ruff, lying smooth when he is undisturbed, but starting up in snowy fluff at an alarm. The stembok is not much bigger than a hare, with tiny, smooth, pointed prongs of horns. He delights to lie in long grass and tufts of scrub until you are close to him, when with a sudden jump and a rush he is gone.

We can only tell of two more animals. One must be the mere-cat. He is the size of a small rabbit, dingy yellow, or

red, or grey, with a dark head, and dark stripes down his back, and across his body; he is beautifully soft, spotlessly clean, his bright eyes set off with a broad black circle of fur. His home is on the veld, where he lives a sociable life with thousands of others in a network of burrowings; but if he be taken into the house, this wild creature of the desert at once becomes tame as a child. He is indeed a pet; friendly, sagacious, mischievous, an inveterate thief, calling in a sweet repentant voice when he is naughty, and erecting or waving his wonderful tail, half as long again as his body, till he is forgiven.

The other shall be the ant-bear. Who has not heard of the ants of Africa, dotting the veld with their conical houses, creeping through the floor in a night, eating in a beam a hole the size of a pin-prick, which yet is large enough to admit the host, which will devour the whole of the inside of the wood? The ant-bear is his enemy—an uncanny, nightmare sort of beast, whose appearance gives rise to all sorts of strange stories among the natives,

of spirits inhabiting human bodies. Picture a long narrow bony calf's head, pallid and sickly, hairless; a fat pig-like body, covered with short bristly hairs, ending in a broad, flat, hairless tail, supported upon immensely strong legs, short and thick, and clawed feet; making up a creature as large as a good-sized badger, who burrows under the ant-hills, and opens his mouth for the ants to fall into it. One was once caught, disappearing into his hole; they fastened a reim (thong of hide) to his tail, and harnessed a span of oxen to pull him out. It was no use; the tail came off, and the ant-bear stayed in his house.

Birds.

As for birds, there are the fly-catchers and bee-eaters, tiny little creatures for whose existence you are grateful when you are half-maddened by one of the multitude of flies; the knorhaan, or "scolding fowl," springing up in your path with deafening clamour; partridges, red-wings, grey-wings, honey-birds. What has taught the honey-bird that man is his friend and ally? He cannot take a bees' nest himself from its hole in a tree or in

the ground, so he attracts your attention by chirping loudly, and behaving generally in an impudent, unbird-like manner, and then leads you towards the coveted prize with short flights and encouraging chirps. He sits by while you take the nest, waiting for his share, the grubs. The natives say that if he does not get his share, he will guide the next man to a leopard's lair, or a snake's hole.

The birds are not all so charming as this. The only sign of life upon the veld is often the aas-vogel, or vulture—an ugly, bald-headed, bare-necked monster, hovering at immense heights, from which he swoops down like a falling stone, ready to pick out the eyes of the antelope you have shot before you can reach it. And before that is done, dark specks gather from every quarter of the clear sky, till the heaven is alive with birds, and in an hour the animal is a skeleton. The secretary bird is a tall, long-legged fellow, a friendly paying-guest on a farm, where he will solemnly stalk to and fro, guarding the poultry against other birds, though perhaps he does help himself to an egg

now and then. But he pays for his keep by killing snakes.

Yes, there are snakes; cobras, six feet long; puff-adders, of the same colour as the ground, which come at you from behind, with short, thick, swollen bodies and toad-like heads; tree-snakes, bright green; lizards, the delight of baboons, dreaded by the natives for their poisonous bite. This is odd, for they have no teeth.

The discovery of diamonds.

There are diamonds as well as ostriches in the Kalahari desert, but in "the great thirst land" they cannot be reached. There is water, but it is 350 feet below the surface, waiting to be tapped by men. Yet there is everything to show that this is splendid land, virgin soil fit for pasturage, tillage, or woodland, when men of Good Hope have worked with Nature and brought out what she has to give. The marks on one of the river beds show that there once were 150 feet of water, giving hundreds of miles of water-way; now, travellers have to depend upon finding the large water-melons, called Tsamas.

But we need not go so far to find diamonds. Forty years ago, beside the



A DIAMOND MINE

Orange River, an Irishman was watching a little Dutch boy playing with some pebbles. Suddenly he snatched one of them up, and told the boy's father it was a diamond. He took it to Colesberg, where they laughed at him, though he wrote his name with it on the window-pane. This diamond fetched £500 in Cape Town. The news soon spread, and diggers flocked to the place. At first they looked only in the river beds, breaking up the boulders, and passing the fragments through sieves. Then, when they understood diamonds better, they began to dig, and now at Kimberley is the biggest hole made by man in the world. Cecil Rhodes was sitting by it with an engineer, watching the sides fall in, and burying, as it seemed beyond the possibility of recovery, the untold wealth of the mine. "You only need to sink shafts at the sides, and run galleries into the 'pipe'," said the engineer. "You're right," cried Rhodes, leaping to his feet, and in a few hours the whole system of working was changed.

Some people have supposed that dia-

monds were meteor stones from another world, which is only another way of saying that no one knows why they are what they are. Kimberley is 650 miles from Cape Town, and 4000 feet above the sea ; yet it is known that the "pipes" are the craters of extinct volcanoes, which at some time were sunk beneath the surface of the sea. Diamonds are found both in the upper layer of soil and in the blue clay beneath ; it is the blue clay that is being worked now. Thousands of men are at work, breaking out the blue clay, which is drawn to the surface by powerful machinery, and allowed to lie in the open air for several months until it begins to crumble. Then it is crushed in a great "pulsator," screened and "jigged" in a horizontal sieve with an enormous quantity of water, and the larger stones picked out by hand ; then the thick liquor is passed over a greased surface. You see the throbbing shallow stream carrying down bits of iron pyrites and other matter, which slide into a receptacle at the bottom of the table. Suddenly a little whitish object drops upon the top of the

table with the rest of the handful, turns over, and sticks; the water failing to dislodge it, either because of its shape, or because of its smoothness. You look a little closer, and see that it is a diamond.

The stones are now ready to be sorted and valued, and are laid out on white paper in little heaps, on a long table running round the room. You are told that a handful which you could carry round in a tin dipper, is four days' output, worth £80,000. Here are some of the worst, in a rough state, called in the trade, rubbish; worth £720 a pound. The white stones just by, each of them a perfect octahedron with no flaws, or spots of oxide of iron, are worth £30 a carat—say £1200 apiece, or £60,000 a pound. All the Kimberley mines are in the hands of one Company, the de Beers. The value of the stones raised is about £5,000,000 a year; it would be easy to raise more, but as diamonds are things that do not wear out, it would not do to put many of them into the market. It would only make them too cheap.

What tales Kimberley could tell of early Early days in Kimberley. days! "I was offered a claim for £45,"

writes one, "but was advised to leave it alone. The man who bought it cleared out in four months with £30,000. We bought one for £16, and after working it for a month at an expense of £14 a week, gave it up in disgust. Another man set to work at once, and in a few minutes turned out a diamond which he sold on the spot for £800." The three letters "I.D.B." were known all over South Africa in those days. They stand for "illicit diamond buying," which is now forbidden by stringent laws.

The native workers, at this and all South African mines, live in "compounds": huge enclosures surrounded by high walls crowned with network, with sleeping-rooms all along the walls, large halls for meals, and shady trees. Within these enclosures they must stay, all the time of their service. The system was started partly because of the wretched, unwholesome food supplied in the Kafir eating-houses, partly to prevent theft. When thousands of natives are looking for tiny stones, one of which may be worth thousands of pounds, the temptations to steal are proportionate to the ease with

which a diamond can be concealed. The "boys" therefore could not be allowed to go out and come in as they liked, with rascally whites lying in wait, ready to do a deal in I.D.B. So the workers are now well fed, and well housed, in a way that makes stealing as difficult as possible, though the loss is still considerable.

It is but a step to cross the boundary from Kimberley into the Orange Free State, an immense table-land 4500 feet above the sea, and as large as England. Though there are orchards here, the river does not get its name from the orange tree, but from William of Orange. "His mantle of silence rests on the land named after him." There are 400,000 people in the State, of whom 150,000 are whites, mostly Dutch, living upon scattered farms. There are besides only two small diamond mines, and a little coal and gold, and the official report says, that "it cannot be pretended that the Colony has under the most favourable circumstances any future before it as a purely agricultural country," though in the eastern parts wheat is grown. For the most part the country is

dry and treeless, and the "rivers" dry trenches. But there is no finer sheep-raising country in the world. There are now only 4,000,000 sheep; if there are not more, it is because in days past men have not properly faced the difficulties which beset them. For the terrible scourge of sheep-scab prevails, or rather, did prevail, until the law enforced dipping, to prevent any idle or careless farmer from ruining all his neighbours. Now that this scourge has been properly taken in hand, the number of sheep is increasing fast. In the Land of Good Hope, difficulties are only made to be overcome. Again this is the one part of South Africa which is free from the horse-sickness which in other parts carries off nine out of every ten horses. There is room for all, sheep and horses, on the veld, the "illimitable" veld, as everyone calls it.

The veld.

"How can you describe the veld? It smiles not, neither does it frown; it gazes at you with the passionless, ineffable gaze of the Sphinx. Why should men long for, and go back with rejoicing to, the long bare plains and stony chiselled kopjes of



WOOL DRYING



CAPE GOATS

the veld? It fascinates, no one knows why. Perhaps it is the sense of freedom born of the unbroken sweep of the land onwards towards the distant horizon, or the glorious exhilaration of that upland air, or the magic touch of that undimmed sun.

“The first thing you notice is the colour of the veld. Even in the middle of the summer, when sun and rain are working together for good, there is nothing green but the patches of mimosa that flank the course of a river, or the clumps of exotic trees that mark a settler’s farm. Yellow gleams the grass that covers the plain; the distant hills are yellow in the flickering noonday haze. The scrub that grows on the flanks of the hills is clad in steely blue; the aloes that hedge a garden or a kraal look like bayonets, in colour and in form. The very ferns that look out from beneath the black ironstone boulders on the kopjes have more blue in them than green.

“Then, the vast immensities—the immense vastnesses—of the veld! You look round the great circle of the horizon, and see a dozen little flat-topped, isolated

kopjes, rising abruptly out of the plain. You mark one on the line of march much nearer than the rest, and you say to yourself, 'That is about three miles away,' and you march on for three hours and find yourself not a whit closer at the end of them.

"Of two kinds are these kopjes. There is the regular, flat-topped species, like the hill you find in a Noah's ark doing duty as Ararat; and there is the tumbled, disorderly, shapeless mass of rocks piled anyhow, nature's dumping-ground for superfluous rubbish. Each flat-topped kopje is like a tiny model of the continent of South Africa, the plateau raised high above the sea, and shelving steeply down to it; the big mamma crab, with a crowd of little crabs squatting on her horny back.

"Amid these immensities, natural features, that in other countries give form and character to the scenery, are utterly dwarfed and belittled. That moving cloud of dust, obscures a thousand sheep and goats; the dark dots beyond are the mares with foal at foot; in a slow line towards the water move the trek-oxen."¹

¹ *A Subaltern's letters to his wife.*



A PONDO BOY



A BUSHMAN OF CAPE COLONY

How do the people live on the veld? ^{Life on the veld.} "Stench, flies, discomfort, dirt: these are the almost-certain characteristics of a Boer's farm within." The courtyard of the Far East has never gained a footing on the veld; a plain square building of rough-baked bricks, or mud, with a verandah or "stoep," upon which the farmer sits in the evening for his pipe and coffee. Round it stretches the farm, over thousands of acres, for it was the wish of these men, when they left the Colony, to "live out of sight of their neighbour's chimney smoke"; there is a bit of garden, a few trees, a "location" for the native labourers (no native may own land here), and, probably, a dam with a glittering sheet of water.

On veld and on Karoo, the cry is the same, water! The Karoo gets its name from a small plant which almost covers its surface, growing in tufts 7 or 8 inches high, with flowers like daisies without petals, and with tiny narrow leaves, the stalks and root being full of nourishing salty juice. All Karoo plants are salt. It is said that three days' rain a year would

meet requirements ; but the rain does not come. The animals approach the farm mutely asking for water. The hot winds make men tired, languid, and irritable. The magnificent clouds roll up now and again from seawards, and there is sound of abundance of rain, but they roll on or disperse, and you have to settle down again to patience.

And the dust ! The eddies of wind take it up into the air in great columns like waterspouts, and it settles deep upon furniture and food, finds its way into nose and mouth, and wellnigh chokes you. It is bad enough upon the open veld, but near the mines, where the ore has been powdered by the hand of man in his search for gold and diamonds, a dust-storm is a thing to be dreaded indeed.

Rainfall.

Some night, however, you may be awakened by the welcome din of huge raindrops upon the corrugated iron with which the dwelling-house is generally roofed ; you will lie listening, quite content, even if the "brack" (a cement of loose but not porous soil) gives way, and lets the welcome water through into the

out-buildings. The incessant blaze of lightning upon your room walls is welcome, and the deafening roll of the thunder is music to your ears. When the sun rises, the dry hollow of light-coloured soil, broken into a thousand intersecting creeks and fissures, is gone, and in its place is a broad sheet of water, into which the yellow "spruit" is pouring. Here a heap of hailstones, as large as pigeons' eggs, some of which have perhaps pierced through the tough corrugated iron, are lying unmelted, and all around the empty spaces between the tufts of scrub are covered with a burst of verdure.¹

Red tulips bloom between the boulders, **Plant-life.** and snow-white or pale blue irises clothe the baked earth. Delicate ferns and dew-gemmed pitcher-plants quiver in the cranies, spikes of the many-hued gladiolus thrust from the earth like spears, the sweet-scented clematis and the passion-vine trail and blossom in rose and white and purple on the edges of the kloofs and gorges, till the cruel lashing rains and the burning droughts are forgotten.²

¹ *Mrs. Annie Martin.*

² *Dop Doctor.*

In many parts of the Orange Free State and the Transvaal there are 25 inches of rain a year, but it all falls between November and April. What are the result of these tremendous downpours? A few sheep make a track through the grass, which is gradually worn down into a tiny channel. The flood water deepens it until it forms a gulley or "spruit"; in the course of time this becomes a torrent bed, and carries off not only the surface water which the soil needs, but also the soil itself. The rivers flow down rich, thick, and yellow as honey, carrying away the good stuff that man has not learnt to save.

Another trouble follows. The Boers have long ago cut down all such trees as ever existed, and the only fuel is that which causes the "stench" of the farm—dried cow-dung. Nature provides that the animals which consume the herbage shall also replenish it; man takes away this renewal, and the land becomes poorer instead of richer.

Irrigation. But we must not forget that we are in the Land of Good Hope, a land of many

resources. How does Kimberley find on the dry veld the enormous amount of water required by the diggers? By holding up the water by a dam. Every town, and almost every farm has its reservoir. After such a dam has been constructed, there spring up mimosas or willows, to relieve the dreariness of the veld, and the parched land becomes a garden. It is urged that the Government should start schemes of irrigation on a large scale, but the risk of failure would be too great to run until it is known by experience what the result is likely to be. Meanwhile, wise men are trying other methods. Artesian wells are being sunk to tap the supplies beneath the surface, and the system of dry farming has been introduced from Australia with good results. If this also fails men will not despair, but try something else.

The Orange Free State is bounded on the south by the great Orange River, cut almost in two by its tributary the Modder, and bounded again on the north by another tributary, the Vaal. Beyond it stretches the Province of the Transvaal, ^{The} Transvaal.

110,000 square miles (the size of Italy), with 300,000 white and 1,000,000 native people. The Transvaal is the highest part of the great plateau. "It is jade colour in spring, blue-green in early summer, scorching yellow-brown in winter, with dreadful black tracts of cinders, where it has been burnt to let the young grass grow up. There is scarcely a tree, scarcely a bird, except a vulture, a black speck high in the hot blue sky. There are flat-topped mountains and cone-shaped kopjes, reddish, or pale pink or mauve-coloured, as they are nearer or farther away. And that is all; all except the sunshine, bathing everything, soaking you through and through." There is "low veld" in the north, called the Zoutpansberg ("salt hills") district; to this the farmers drive their stock in the winter, when the grass has turned sour. This low veld was not long ago very unhealthy. But here again men of Good Hope have set to work, and the unhealthy patches are now small and few.

Gold.

Some say that the true wealth of South Africa will at last be its agriculture,

when the supply of water has been properly husbanded on a large scale. But at present the Transvaal depends for its existence upon its minerals. The centre of its life is not Pretoria, but Johannesburg, on the Witwatersrand, now 6000 feet above the sea, once beneath its waters. Layers of sand and layers of quartz were laid there in distant ages, thick or thin according as the surface of the sea-bed rose or fell, and then a gigantic upheaval raised them into various strange forms, and as the result of the chemical change which went on at the same time, the "banket" reefs were formed. "Banket" is the Dutch word for what we call almond rock.

Mine after mine, without a break for The Rand. ■ sixty miles, all raising gold! You see the line of powerful winding frames, raising huge wheels high into the air, and you know that in the shafts below 200,000 black men, directed by 24,000 whites, are at work, drilling, blasting, and loading the flint-hard rock.

The wonderful thing is, that there is nothing speculative about this industry.

The gold is there, and it is known to extend at least 5000 feet down; the only question is, how much will it cost to get it out. In 1910 gold to the value of £35,000,000 was produced, a third of the whole world's production. Eleven millions were paid in wages, ten more in stores, implements, explosives, chemicals, and so on. Here is money to buy all that the farmer can raise, and a market almost at his very door. And yet thousands of pounds are paid every year for food-stuffs which might be grown in South Africa.

Railways.

What must the "raw" Kafir from Chopiland or Basutoland, who comes to work in the mines, think of the long line of tall chimneys, the roar of the stamps, the whirl of machinery, the blaze of the smelting-works, and the resistless power of dynamite? What does he think of the railway running from Cape Town 950 miles to Johannesburg, and 700 miles farther to the Zambesi, some day, perhaps, to be carried on through the length of the continent to Cairo? Indeed, there are railways everywhere, 7000 miles of them south of the Zambesi, and there is hardly

a single district that can be called populous which is not crossed by them. As the railway extends, the need for the ox-wagon passes away.

The ox-wagon is another offspring of Ox-wagons. the dry country which lacks water-ways for traffic, and kills off horses with rinderpest. The visitor wonders why the roads in the towns are so wide, and the market-places so vast, until he sees the wagons, drawn by one or two "span" of oxen, coming into the town on market-day. Twelve oxen make a span. There is no jolting and jumping as the wagon passes over the stony, rock-strewn tracks, as the great teak body bends and twists like a snake. Much of the travelling is done at night to escape the heat. A wide framework of wood is let down, which covers the whole inside, and across which pass strips of hide. With a mattress and a rug (for the nights are cold in the uplands), you lie as comfortably as in a Pullman car, while the wheels creak and groan, and the driver cracks his long whip, and shouts encouragement to the oxen, who plod on hour after hour, twenty-five

miles in a day, until you come to one of the public "out-spanning stations" which are arranged at convenient distances.

Basutoland.

On the east of the Transvaal and Orange Free State, the rain-fall increases, as you approach the Drakensberg, and the land becomes more suitable for crops and stock. In the most mountainous part of all, where rise the Orange and the Caledon Rivers, is the little Protectorate of Basutoland; 10,000 square miles (the size of Gloucestershire), with its 264,000 people. Wild and weird are the mountains, but they have not the same beauty as the Alps or the Himalayas. Flat-topped mountains are imposing and sombre, and fill one with awe, though to some they appear morose, stubborn, and pitiless. Their faces are perpendicular, brown, and rugged, and only at the corners are thrown out steep green buttresses, up which a human being can crawl. They seem to stand there as opponents to our advance. The tops of the kloofs sometimes cover miles and form strongholds for a whole tribe of people. The valleys are rich with the soil

washed away in the course of ages, whilst for every fair valley that you can see, there will be a hundred narrow water-courses tearing their way deep through the rocky mountain side. These puzzle the traveller who tries to make a straight course, till he is in danger of becoming lost in the thick mists, or of slipping upon the iron crags. Waterfalls are the glory of Basutoland: Maletsunyane is 630 feet high and Ketane, 400. What seem to be insignificant silver streaks prove to be powerful streams, which plunge into the bowels of the earth, and cut their way down through innumerable channels, leaving gigantic pillars which rear their heads in all manner of fantastic shapes. The hardy little Basuto pony is, however, sure-footed, and the Basuto guide reliable, though he takes you by devious ways in order to avoid ravines which you cannot see, and up gorges backed by heights where you are sure that there can be no track. The mountains at length open out as it were a hair's breadth, and presently you are descending into the Garden Colony, the Province of Natal.

Natal.

There are many names in Natal which became familiar to us during the war; Pietermaritzburg, the capital, a town of 35,000 people; Durban, the port and railway terminus, where an enormous dredger has cleared the bar, so that ocean liners can lie along the wharf; Dundee, the centre of the coal-mining industry; Lady-smith, now an important railway town; and lastly, the river Tugela. Sad memories do these names bring, but the sadness is forgotten in hope. The very name of the Colony tells of Good Hope. It was on the 25th of December, 1497, the natal day of Our Lord, that Vasco da Gama discovered it.

Products of
Natal.

The Province of Natal contains 37,000 square miles (the size of Portugal), which support 1,200,000 people, of whom 100,000 are white. It rises from the coast to the Drakensberg, as the whole continent rises, in three great steps. For twenty or thirty miles from the sea, it is low and hot, and grows tea, coffee, sugar, bananas, and all kinds of tropical fruits. The middle belt, from Pinetown to Pietermaritzburg, which rises to 1000 feet above sea-level is

cooler, and produces every kind of European grain. In the uplands, which rise to 4000 feet, sheep and cattle are reared. The ground is for the most part clear of trees, but a great quantity of wattle is now grown, the bark of which is sent to England to be used in tanning.

Here is an instance of the unexpected resourcefulness of the Land of Good Hope. About twenty years ago, an Englishman began ploughing up his land. His neighbours told him that he was ruining his farm, but he answered that the farm had nearly ruined him, and he thought that his turn had come. However, he planted wattles, and they did so well that others followed his example; last year 36,000 tons were exported.

During the winter months very little rain falls, and the rapid streams quickly carry away the water to the sea. Here, too, the country cries out for irrigation. The cattle mostly belong to the natives, and are used chiefly for transport; unfortunately they are very liable to lung-sickness. Beneath the surface there is gold, but in very small quantities; coal is the

valuable mineral. About 2,000,000 tons a year are raised, which supply the railways and mines over half of South Africa; a great quantity moreover is exported. In Zululand, which is under the Government of Natal, there is abundance of copper.

South of Natal, are the Transkeian territories, which contain about one-third of the population of Cape Colony. The natives possess one-third of the cattle, one-fourth of the horses, and one-fourth of the sheep; they produce three-fifths of the mealies (maize), one-fourth of the Kafir corn, one-fourth of the tobacco, and own one-third of the total number of ploughs in the Colony.

These are the savages, who, fifty years ago, scratched the earth with hoes. Arable and pastoral lands which not long since were thought to be worthless, are now highly productive farms, whilst the people whom men called "lazy brutes of niggers" are proving expert farmers and raisers of stock. The yield of mealies is so enormous, that it not only provides the best part of their food for 5,000,000 people, but allows a good deal over for export.

In 1903, not a pound was sent abroad ; in 1909, the export was worth £700,000. The total exports of South Africa are worth £54,000,000, and it takes from us in return £21,000,000 worth of goods—almost as much as France, which has thirty times the white population.

Nature can hardly be found unchanged Rhodesia. by the influence of man, until you have passed beyond the Limpopo into Rhodesia, the land of the Matabele and the Mashona ; [150,000 square miles, i.e. thrice the size of England]. This is a lovely country, “the sunspot of the world,” and healthy for white men, for its average height above the sea is 4000 feet, and it is well supplied with water, and therefore abounds in timber and grass. Almost anything can be grown here, and the earth is as rich below as upon the surface. Here is gold, silver, lead, coal, diamonds, iron, copper, asbestos ; what could you want more ? The gold raised is worth £3,000,000 a year, the coal totals a million tons. In the twenty-two years since the country was opened, the native population has increased by 200,000, under

the blessings of peace. The white people number 16,000, one-tenth of whom are farmers, while the rest are engaged at the mines, or with the administration of the country.

Here, too, are "big game". A single page of the Rhodesia Company's handbook shows pictures of seven different kinds of wild animals killed in sport; wart-hog, rhinoceros, leopard, nyala, water-buck, sable antelope, buffalo, and a splendid eagle. "The number of wild animals affords great attractions to residents and visitors!"

The Victoria Falls.

A still greater attraction in Rhodesia is the Victoria Falls on the Zambesi. The natives call them Mosi-oa-tunya, "smoke that sounds". Livingstone was often asked if there was such smoke in his own country, and could not understand the question, till one day he saw the five columns of smoke rising 3000 feet into the air, and heard a dull roar. As he drew nearer, he saw that the great river ran over a precipice, but was puzzled by one of the wonders of the Falls. The land all round is level, and Livingstone sup-



BELOW THE VICTORIA FALLS

posed that the water escaped down some mighty subterranean channel.

In bald English, the river, more than a mile wide, plunges over a ledge, 400 feet high—higher than St. Paul's Cathedral; the fall being divided into three by small islands. The river-bed below is in the form of a T; the enormous mass of water hurls itself into a chasm, the cross-piece of the T, which is less than 200 feet wide, and boils and seethes in its efforts to escape through a narrow gorge, down which it has to fight its way. Just below the mouth of this, is the Boiling Pot, and a little further, where the gorge bends, is the Whirlpool. From this the stream has cut a winding, zigzag passage through a ravine forty miles long, which is fenced on either side by steep cliffs, up to the level of the surrounding country. No pen can describe the scene; the great columns of vapour, the rainbows, and the perpetual rain which gives their verdure to "Rain Forest and Palm Kloof," still less the ceaseless roar. Here the work of men appears not to mar, but to beautify. For just below the whirlpool, in a graceful curve 650 feet long, the

highest bridge in the world carries the "Cape to Cairo" railway across the Zambesi.

Zimbabwe. Not far away are the Zimbabwe ruins, which consist of fortifications long ago erected in order to defend the gold mines, which were then being worked. A lofty round tower of well-dressed stone is surrounded by walls and ramparts, the construction of which is far beyond the skill of any known black inhabitant of Africa. They enclose temples, with carvings and emblems which have suggested to some that the men who wrought them came from Southern Arabia.

Grounds of Good Hope. Now we have searched out the land, and seen what it is; a land whose stones are iron, and out of whose hills we may dig gold; a land of sunshine and space. Is it not rightly called the Land of Good Hope? It has its darkness and its gloom; for the farmer there are the want of water, the vast distances, the pestilences which carry off his stock; for the miner the hard rock and the desolate places in which the precious metals are found. But, as we have seen, these difficulties have



THE VICTORIA FALLS



THE ZIMBABWE RUINS

been vanquished, and are being vanquished more and more by men of good hope and strong heart ; and the struggle has brought its reward. The white people of South Africa are hardy and strong, patient and self-reliant. And those other people, whom we have heard called “ lazy brutes of niggers,” among them there is a work to be done, in turning them from darkness to light, in bringing them into the Body of Christ, till they all come unto a perfect man, unto the measure of the stature of the fulness of Christ. He who hath wrought us and them for this self-same thing is God ; and we sow in hope, that we may also reap in hope. The Cape of Storms is the Cape of Good Hope.

CHAPTER II.

THE PEOPLE OF SOUTH AFRICA.

Bushmen. THE earliest inhabitants of South Africa were Bushmen and Hottentots. The Bushmen are very short people, on the average only five feet high, and at one time they wandered over the whole country. They seem to be descended from the peoples who in the very earliest times moved down from the north. There is a widespread belief in a "bogey man" called Tickeloshe; native children are told that if ever they meet him, they must say, "I saw you, Tickeloshe, when you were far far away, because you are so big". "Tickeloshe" was no doubt the name given in old days to the Bushmen, who crept up in silence, and shot their poisoned arrows unseen, and like other small people they were easily flattered by being told that they were tall. Their language was little more than clicks and grunts, like the

sounds animals make, and no one else could understand it. As this cut them off from friendly dealings with other men, they received no pity, from black or from white. Their hand was against every man, and every man's cattle, and they paid the penalty. Hottentot, Bantu, and Dutchman killed them off like so much vermin. A few are still found here and there, and in the Northern Transvaal a tribe called Vaalpens, of the very lowest order of mankind, is related to them.

The next wave of migration from the Hottentot. north brought in the Hottentots. Many of them were enslaved by the Dutch; many made marriage alliances with imported slaves, or natives of other tribes. In the eighteenth century two terrible outbreaks of smallpox carried away a vast number; drink and other vices, in which they copied the white man, accounted for most of the rest. Pure Hottentots are now scarcely to be found, except in Namaqualand and Damaraland, on the west. Few even of those that are left speak their own language.

As the vast majority of South African Bantu.

natives cannot be classed together by the name of a race, the word "Bantu," which describes their language, is generally used in grouping them. Scholars can tell by this language that it was about 2000 years ago that they came down from Central Africa. Their dead are buried with their faces northwards, because it was from that quarter that the tribes came. It was not till the end of the eighteenth century that they reached the south. They are not the indigenous or aboriginal people there, any more than the English or the Dutch, but are invaders and conquerors. They are generally called Kafirs. This is not the name of a people, for it means simply "heathen," and it was the name given by the Arabs to all who were not Mohammedans. An Englishman or an Indian is as much a Kafir, as is a Zulu.

Bantu
languages.

The name "Bantu," as has been said, belongs properly not to the people, but to the language, which all speak in different dialects that are more or less alike. The peculiar point about this group of languages is that number, gender, and syntax are shown by prefixes. Thus, Lesuto is



A HOTTENTOT

the name of a country, Basuto of the people who live in it, Sesuto of their language ; Mosuto is a single Basuto person. "Ba" is one of these prefixes ; "ntu," meaning a thing or person, is one of many words which cannot be used without a prefix. "Bantu" means "the people". It is not correct to call a man a Zulu ; he himself adds a prefix, and calls himself an Amazulu. The man who gives out the tickets at the mines, is called the "Ama-ticket boss". The prefix has to be used with each word in the sentence which is connected in grammar, and as there are five prefixes, this is rather puzzling. The Bushmen have taken their revenge upon the invaders, by burdening their language with three of their clicks. One (represented by c) is formed by pressing the tongue against the front teeth, the second (q) is made with the tongue placed against the palate, in the third (k) the cheeks are sucked against the side teeth. Women are very fond of using them, and words for household matters are full of them. Men consider them too womanish.

This language is one of the signs which

show that the Bantu peoples have degenerated from a higher condition. Their vocabulary is very rich, the grammar precise and full of idioms, and the finest shades of thought can be expressed. The verb has 250 different forms. "It is the language of an agricultural people who think gravely and cleverly within a certain circle of thought." A passage from Hebrew, literally translated, is often clearer to a Zulu than to a European.

The Bantu tribes are countless, and much intermixed. Ninety-four tribes, in the one district which we call Natal, were destroyed by the Zulus. A new tribe, the Fingoes (that is, "vagabonds," or "refugees"), was formed from those that escaped, and the prisoners who were spared joined the Zulu army, whilst the women were taken as wives for the warriors. The Griquas of East and West Griqualand are "Bastards," descendants of Dutch settlers and native women; the "Cape boy" is half Malay.

The newly admitted members of a tribe are soon indistinguishable from the old members. The simpler the life is, and

the lower the order of existence, the easier it is for the individual to be lost in the tribe. He is bound hard and fast by the customs of the tribe, and if he departs from them in the least is suspected of practising witchcraft.

As the Bantus came south, the more peaceful and industrial peoples turned westwards, towards the Kalahari desert, where they would be left alone. They are grouped together as Bechuanas, and are found in the Orange Free State, in the south of the Transvaal, and in British Bechuanaland. The chief tribes are the Bamangwato, Baralongs, and Bakwena. Their names, which are taken from animals which have been adopted as totems, mean the people of the antelope, of the crocodile, and so on. The warlike people kept to the east, and form the Zulu-Xosa group; the Zulus, Matabeles, Swazies, Pondos and Tembus are the largest of these tribes. Between the two, in the mountains, are the Basutos, who belong to the first rather than to the second group.

Bechuanas
and Zulu-
Xosas.

The Kafir does not like living alone; centuries of danger from wild animals and

human enemies have made him cling to his fellows for protection. Round each group of huts runs a circular fence of prickly pear or some other thorny bush; the huts of the chief, or headman of the village, as the case may be, are enclosed in a smaller fence within the larger, and any well-to-do man, who can afford to have several huts, has his enclosure also. Facing the entrance is the cattle kraal; this word "kraal" is a Portuguese word, and properly means a cattle fold, but people use it of the whole village, or of any group of huts. Behind the cattle kraal, is the hut of the principal wife; on either side, those of the right-hand wife and the left-hand wife, who are called the beams of the house; round the enclosure are the huts of the other wives, who are called the rafters. Each wife has her own hut, with its pile of neatly arranged brush-wood at the door.

Habitations. The huts, like the fences, are always round, easy to build and easy to keep clean. In some tribes the walls are of wattle and clay, in others of woven grass; the roof is of thatch, the floor of cow-dung,



A NATIVE HUT IN RHODESIA

As the ground becomes foul, the whole company flits to another encampment. One advantage of an easily built house is that the roof can be removed bodily. The doors are small, and as there are no chimneys, the smoke has to find its own way out. In each hut is a spot where no one may sit, though household pots and pans may be placed there, as it is reserved for the spirits of ancestors. Within the enclosure, the women thrash the corn and prepare the mealies and beer, while the men sit about chatting and killing time, after their work with the cattle is done.

The natural colour of the Kafir is ashen grey, but he smears his body with oil, and rubs on red ochre, until his skin is of a rich chocolate tint. That is why the "raw" Kafir is often called "red". He wears a red blanket or a skin "kaross," which he beautifies with the same red ochre. When Queen Victoria sent the wife of Lobengula a beautiful Paisley shawl, the lady had it carefully daubed all over with red. The women wear really pretty bangles, necklaces, and chest ornaments of beads, in

which the colours are tastefully blended, blue being the favourite colour.

Physical
character-
istics.

Both men and women are tall and well built, especially the Zulus and Basutos. This comes of the survival of the fittest. If the warrior of old days was not strong of arm and swift of foot, he would soon come to a sad end; deformed or sickly children are put out of the way. With all their fine build the men have little stamina and are much tried by extreme heat, and still more by cold. They enjoy bathing and washing, but do not see the point of wearing out their clothes by washing them. Hence the warm oily smell of which white men complain.

To understand the Kafir we must see his daily life in the old order of things. The most important part of his property was his cattle. It was the man's first duty to look after them. Then there was the drill, the hunt, or possibly a warlike expedition against a neighbour tribe, or the house needed repairing, or taking down and rebuilding in one of his incessant removals. It was the business of the wife to provide the food for the household; she

gathered the firewood, fetched the water, did the cooking and cleaning, made the beer, and hoed the garden. In return, she kept for herself, as her own perquisite, all garden produce not required for the household.

To-day, there are no wars to be carried on, so there is no drill, and the wild animals to be killed for food are few. It is still the man's duty to attend to the cattle; he looks after them in the early morning, and then hands them over to the boys. A white man found that during a fortnight this was done within five minutes, by his watch, of the same hour every day. The boys drive the cattle to graze on the public pasture land of the village, and watch them all day. A boy will know every ox, sheep, or goat, for miles round his home.

What is left for the man to do? He wraps himself up, head and all, in his blanket, and lies down to sleep, with the sun pouring down upon him; or he has a sun-bath without the blanket. Then he spends the rest of the day sitting about, chatting, doing little repairs, mak-

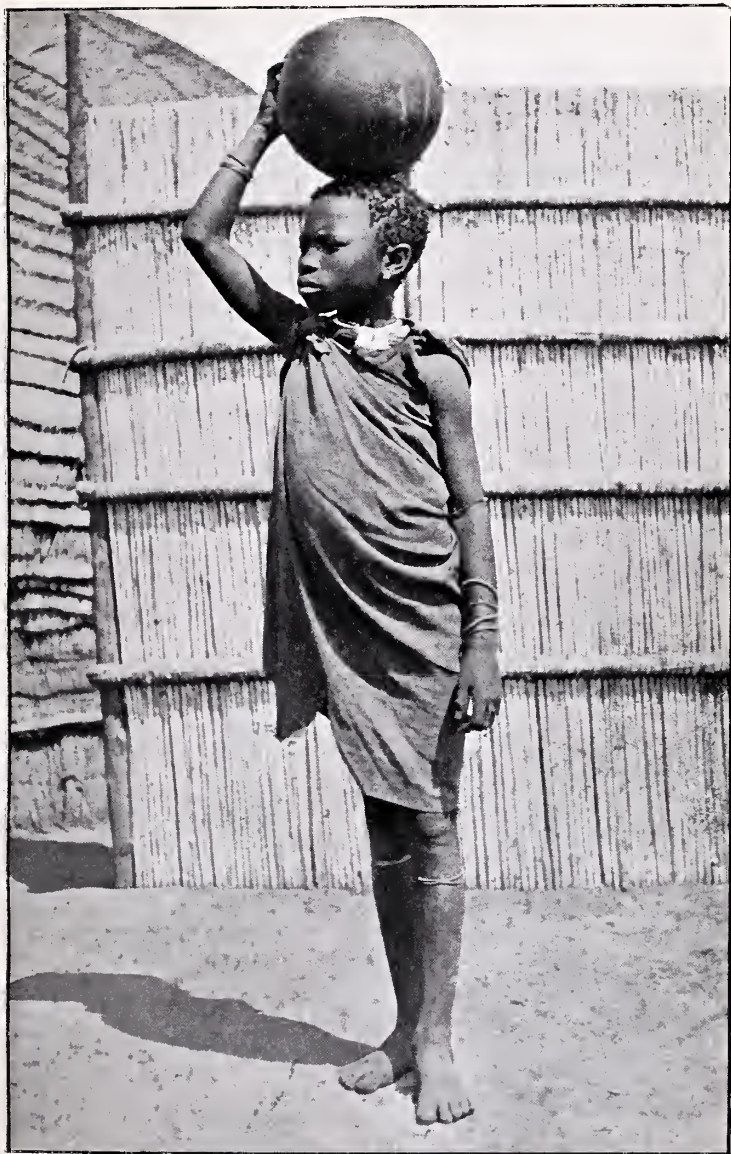
ing bangles for the women-folk, and killing time somehow.

The natural result is, that the men are inclined to grow fat and unwieldy, from want of exercise upon a diet of mealie porridge and beer, whilst the women are strong and muscular. A man was asked if he could lift the pot of water his wife had just carried up from the well upon her head. "No," he answered, "of course not, but then, why should I try? That's women's work." This view of manual labour on the part of the men is happily passing away.

What are the leading ideas of men who for generations have spent their days in the way we have described?

Cruelties.

First, fighting. A condition in which war may at any time break out has its good side in teaching comradeship and self-sacrifice for the good of the tribe, and obedience to rule. But his success may make the conqueror proud and vain-glorious. The Matabele were "the vainest warriors who ever trod the earth". And when glory can only be won by the slaughter of one's fellows, the nobler in-



ZULU GIRL AT WORK

instincts of human nature are stamped out—pity, sympathy, gratitude. An old woman drags out a miserable existence; she has done her work, so what is the use of being kind to her now? Old people are taken out into the veld to die. It is some comfort to know that the Kafir does not feel pain as we do. He shaves his head with a bit of hoop-iron without soap, he does not wince under an operation, or at the drawing of a tooth. Mr. Kidd tells of a Pondo woman who was roasted alive thrice in two days on a charge of witchcraft, and recovered. Kindness to animals is unknown; “the man has paid for his horse, so why should he allow it rest?” The cruelties of great chiefs were frightful, they would kill, torture, or drown men for fun, or for the most trifling offences. Tshaka killed 7000 mothers, that their spirits might keep his mother’s spirit company in the other world.

So a slight provocation will rouse boys in a school from a quiet game or conversation to a fury of passion and temper, when all restraints are thrown aside, and the one thought is how to do another as

much harm as possible, by fair means or foul. What if this warlike spirit some day breaks out again in a conflict of black against white ?

Untruth-
fulness.

Once more, all's fair in love and war. The descendant of generations of hunters and warriors is naturally heir to gifts of extraordinary craftiness and cunning. Outside his own tribe, and in dealing with the stronger white man, his natural resource is to tell lies. It is often said that Kafirs have no sense of gratitude, and that kindness is taken to be weakness. The charge is strenuously denied by those who know them best. Very few white men really understand the Kafir, and how to deal with him. "If you treat them justly and fairly, they will do anything for you." The sense of justice is very strong in them and an act of injustice on the part of those whom they are expected to regard as their superiors rankles all the more.

The alleged untruthfulness of the Kafir has a further explanation. He does not know where he gets his ideas, when a stronger mind works upon his own. The question asked him suggests to him an



A MATABELE WARRIOR

answer, without his knowing it. A man may be so foolish as to ask a Kafir, "Do you believe in God?" He never thought of it before, but now that the white man asks him, why yes, of course, he believes in God, and always did believe in God. The answer is a direct outcome of the question. A whole world of things which we call imagination, or dream, seem to him to be real. He is told that his neighbour has a baboon in his house which comes out at night to do him mischief. He has never gone into the matter, but he has so often been told that it is in this way that one's neighbour does one harm, that he firmly believes that it is so; next, he imagines that he has seen the baboon going his rounds by moonlight, then he declares that he has seen him. He does not mean to be untruthful, but mistakes imagination for fact. A Kafir child gets a thrashing if he is caught telling lies in his own home. It is bad for the tribe. He may tell lies to a stranger, but a lie to the chief may be punished by death.

Second, eating and drinking. The warrior must always be kept up to the

mark for fighting purposes, and as food is not always plentiful, it is best to make the most of it while you can. Thrift is foolishness. Let us eat and drink, for to-morrow we die. A good harvest does not mean a full storehouse at the end of the year, but more beer-drinks.

Food.

The Kafir's food consists chiefly of mealies, or maize, made into porridge. Children grow to be like little tubs on legs, whilst chiefs or queens are often too fat to walk without help. Birds or animals that are hunted help to supply the larder, and on great occasions a sheep or ox may be killed, when mighty powers of eating are shown. "It takes two Kafirs to eat a sheep in a day, but only one Hottentot; these Hottentots are such greedy people!"

Kafirs are not dainty eaters. To get a good strong flavour, birds are cooked in their feathers, and uncleaned; porridge is not stirred in the pot, and the crust of burn serves as dessert, or after-dinner coffee and cigar. The men are very fond of snuff, but snuff is of no use if it does not bring the tears to your eyes. The Bechuanas mix wood ashes with their snuff.



BASUTO WOMEN CARRYING BASKETS OF MEALIES



GIRLS STAMPING MEALIES IN A JOHANNESBURG LOCATION

Sweet milk is not drunk but is allowed Drink. to stand until it is sour and clotted. The chief drink is native beer. This is made from Kafir corn, which is allowed to ferment in water, and is then stirred, so as to form a kind of thin gruel, of which the men are very fond. A beer-drink may last for several days, and often ends in a free fight. But the beer serves both as meat and drink, and is a remedy for many of the complaints from which the natives suffer for want of green vegetables. It is provided in the mine compounds, even by those companies which are most anxious for the welfare of their workers. Sad to say, there have been whites who encouraged the natives to drink spirits. In 1884, 48,000 gallons entered Delagoa Bay alone. On Sunday, the whole of a mine compound would be one drunken riot, and on Monday, half the men would be unfit for work. It is now forbidden to supply a native with spirits, but unfortunately the law is not always observed. He is "constitutionally unable to be a moderate drinker, and must either abstain altogether, or the chances are that he will

drink to excess, and when in drink all the failings of his nature assert themselves.” (Royal Commission Report.)

Wives.

The *third* point in connexion with native life to be considered is wives. The more wives a man has, the greater his honour, the less work he has to do, and the better chance is there of children to swell the numbers of the tribe. An extra wife is the luxury of a well-to-do man. As each wife has a separate hut, the taxes paid by natives are laid upon the huts, as the fairest and simplest way of taxing luxuries. The bridegroom must always pay the girl's father so many cattle for his wife, usually 6 to 12, though a chief will have to pay 50 to 100. The girl's feelings in the matter are not consulted; she is proud to be treated as of so much importance that cattle must be paid for her. She would not care to think that she could be had for nothing, or to lose the protection which the system gives her

Polygamy.

For we must not think of this “lobola” as simply a matter of buying and selling flesh and blood. It has come to be that, but originally it was a sign of a covenant,

made between the bridegroom and the father, that the girl shall be treated properly. In old days the male population was continually reduced by war in which women and girls were the lawful spoil. There were always more women than men in a tribe, and if all the women were married, the numbers of the tribe would keep up. Hence polygamy arose, as the result of war, and the man who had captured a girl expected something to be paid for her by a would-be husband. In time of peace, too, why should a father who has spent money and trouble upon the bringing up of his daughter, give her away to another man for nothing?

So it has come about that a Kafir father is glad to welcome a baby, boy or girl, for a boy will help to swell his kraal and his importance in the tribe, while a girl will be worth so many cattle some day. There is no Chinese casting away of girls. It often happens, that a man is short of the lobola (cattle) at the time of his marriage, and promises to pay the balance with those he receives for his first daughter. Thus protection is assured for an infant

girl. As she grows up she is well treated, because a well-conditioned, good-tempered girl is worth more than a sulky or sickly one; moreover, the birth of a child out of wedlock lowers her value.

Then, when she is married, if her husband treats her badly, she will go back to her father. The chief sits in judgment on the matter, and if the father is ordered to keep her, the husband will lose the lobola cattle he paid. If the wife is to blame, the father will not protect her, or he will have to pay the cattle back.

The custom does something to make men careful and saving, instead of spending all they earn on drink. It helps them to practice patience, like that of Jacob, by waiting till they can pay for their brides. A husband will not readily divorce a wife, however bad a scold she may be, or he will have to pay the lobola back, but prefers to marry another wife, to keep the naughty one in order. Even an unfaithful wife is not divorced, but the husband claims cattle as compensation for the injury done to his family.

The system of lobola causes women to

be treated as pieces of property. If a man dies, his principal wife's son, who is the heir, disposes of the wives as he thinks fit. A woman cannot inherit property, but is herself property.

Two wives of a chief named Sirayo, ran away with their sweethearts. Two of his sons pursued them, and killed them. Sir Evelyn Wood asked them if they had killed the men too. "No," they said, "Why should we? Our father had not paid any cattle for them, as he had for the wives."

So long as polygamy exists, the cattle marriage is seen to have its advantages. But polygamy cannot last much longer. The state does not feel itself called upon to forbid a man having several wives; but the Church can make what rules it will, for every one is free to join or not, as he thinks fit. Only, if he does join the Church, he must keep its rules. It offers better and higher protection to women than does the fear of losing, or having to repay, cattle. As polygamy dies out, the Church's rule will take the place of the protection of lobola.

We should quite expect to find, that among people in whom the animal nature is so strongly developed, the sense of beauty would be wanting. The Kafir has no idea of anything of the sort and can see no beauty in fine scenery. Cattle are beautiful so far as they are in good condition; the beauty of a woman is to be fat. "You lump of fat" is a delicate compliment to pay a woman. Music strongly appeals to him and the roughest instrument will gather a crowd. A few notes will set a company of rough uncouth folks waltzing in perfect time, quietly and gracefully, in spite of their ungainly figures. Many of the Zulus have beautiful baritone voices, and invent tuneful harmonies for themselves. A people brought up in the open air, and getting their food by hunting, are naturally excellent mimics, and men who have to argue their own cases before the chief's councillors, or the chief himself, often upon a matter of life and death, acquire a rude eloquence by which to make their points clear. Where writing is unknown, memory is excellent and an elder will remember exact details of a

case which happened years before, which forms the precedent required for settling a dispute in law according to native custom.

In his natural state, the Kafir is first ^{The tribal sense.} and foremost a member of a tribe, owing allegiance to a chief. His great virtue is obedience, and readiness to do and die at the chief's command, for the good of the tribe. As a general rule, except among the more warlike of the eastern tribes, the will of the chief was largely controlled by the Pitso. This was a sort of Parliament, of which all freemen of the tribe were members; there were district Pitsos, and the Great Pitso, or council of the nation. From the Great Pitso, the Councillors were chosen, for their fitness in debate, their knowledge of native custom in law matters, or for other good qualities. These Councillors form the judges, who "sit in the gate," that is, the Great Place by the chief's cattle kraal, where disputes are decided, subject to an appeal to the chief. This old organization is being wisely turned to account under British rule, and the British magistrate rules through the chief, who lays his proposals before his Pitso.

The head of each family is accountable to the head of the village, and the latter to the Councillors. All criminal cases come before the chief's court, because the people are regarded as his property. "All blood belongs to the chief"; it is therefore he, not the injured person, who receives the fine for injury or murder. All spoil in war or hunting goes to the chief; all wages earned by a member of the tribe are supposed to be his. All land belongs to the chief, who allots it, with wisdom and justice, to the tribesmen, for gardens or kraals; the rest is public grazing ground. Hence there is no distressing poverty, but there is always enough to go round. This again is the old order, which is giving place, for good or for evil, to the new.

The
Abakweta.

A special ceremony is used for admitting a boy to full membership of the tribe. All the lads of about fourteen go into camp, away from their homes, in charge of an elder. There they receive instruction on the duties of loyalty and obedience, of hospitality and care for their relatives, of maintaining tribal customs, and on other



A KRAAL, BASUTOLAND

things of a less pleasant character. The Christian boys are not allowed to go to these "schools," and the similar "schools" for girls are forbidden to Christians. The discipline lasts sometimes for three months; in the course of it, the boys are intentionally exposed to temptations, and then flogged so severely that some have been known to die. Both boys and girls daub themselves all over with white clay, and cover their bodies and faces with matwork of reeds or date-palm fronds. Government has had to stop some of the rites, which were grossly improper and mischievous. It is the greatest insult that can be offered to a young man, to be told that he has not been to one of these "schools".

People who do not know, often talk about the happy and free life of the child races. "We have grown up," said the king of one tribe, "wallowing in the mire; how should we save our children from it?"

Among savage peoples, manners and **Childhood.** self-restraint are very important, and discipline in the home is very strict. Parents

are extremely fond of their children, and treat them with great kindness; there is no fussing over trifles. The Kafir child has no boots to take care of, or frock which must not be soiled. A boy does not often get a thrashing; when he does, it is a really good one. Old men are treated with great respect. As soon as a boy is allowed to sit with the big boys, he pays no more attention to his mother, but girls keep their affection for their mothers all their lives. Children may not address married people by their names; they must be called "father" or "mother of Um-pengula," or whatever the eldest son's name may be; a child catching a bird must not eat it himself, but take it to his father or grandfather; a boy in service gives the greater part of his wages to his father.

All this discipline has in view the good of the tribe. It extends to the control of feelings; in some tribes one must never laugh or yawn in the presence of others. The only emotion that may be shown is surprise or admiration; the face must never betray a secret. The perfect facial



HEATHEN NATIVES IN THE NORTHERN TRANSVAAL

control of the Kafir is the wonder and despair of the white man. In the same way, the rules of etiquette are very exact, and are all based on the one foundation, the good of the tribe.

Among women, these rules are called *Etiquette*. Hlonipa. A wife may not say a word which contains the chief syllable of her husband's name. A woman who was being taught the Lord's Prayer, used a word of her own in the clause "Thy kingdom come," which made nonsense. It turned out that Hlonipa forbade her to use the right word.

A bride's husband is "the father of Umpengula," even if the child who was intended to be called Umpengula turns out to be a girl. This may have come down from days when a wife won in war might reveal her husband's name to his enemies, who would use it for magical devices against him. A woman must not go near the milk-sac, or the cattle kraal these things are the business of the men, and it is not good for the tribe that women should interfere with men's business.

This strong tribal sense explains much

Tribal
custom.

that puzzles us in Kafir custom and character. It helps also to explain why the Kafirs have never progressed. Whatever is new, is to be suspected, because it is contrary to the tribal custom. Any one who is rich or clever beyond his fellows must be got rid of, lest he injure the tribe by causing a division, and leading away a corps to try new ground. "It is the custom" is sufficient answer to explain a thousand strange things.

Summary of
the Kafir
character.

Here then is the "raw" Kafir. His thoughts turn chiefly upon the things which belong to the animal nature, fighting, eating and drinking, wives, and idleness; he is a devoted member of a tribe, anxious and ready to obey a chief. The practical Englishman asks: "What is the value of the Kafir for the work of the world?"

Kafir ser-
vants and
labourers.

People who have been in South Africa will tell you all about their Kafir servants. They will say that the women are untidy, wasteful, and too stupid to learn, that they need to be told every day every single thing they have to do, that they break things continually, and are careless

whether they do a thing well, or ill, or not at all, that they are fond of change and ready at any time to pick a quarrel with their mistress as an excuse for giving notice, or to ask for a holiday from which they will never come back, and that they are innocent of gratitude for all the pains taken with them. A girl who is told that she ought not to have used a valuable china saucer throws it down and breaks it. They will tell us that the men are as lazy as they can be, that they will make excuses to get off work, and have no idea of the value of time, that they lie and steal without remorse, rob their masters' stock or pets of their food, and are in other ways outrageously cruel to animals. Or perhaps the Englishman has had to do with mines, and will tell you that white men cannot and will not do the work, that they cannot afford to live in South Africa at black man's wages and that it is not good that black and white men should work side by side as equals. They will tell you that black labour, and plenty of it, is an absolute necessity in South Africa but that although agents

are at work everywhere, gathering native workers for the mines, at £4 a month—a small fortune to a black man—nevertheless they won't come to work! Every one knows how labourers were brought from China, just as they were brought from India for the sugar plantations. Those who come, are at first fairly honest and industrious, and do what they are told but they, too, tend to become lazy, inefficient, and dishonest.

Is the Kafir lazy? He can do wonderful things on a hunting foray, but his stamina simply cannot stand a long strain. Sometimes too he does not understand the orders given him, and seems to be idle when he is only stupid, or the order is given him in a way that hurts his feelings, and he refuses to do his best for a white man, "whose first idea on arriving in the country, is that he is going to boss some one".¹ Those who treat their Kafir servants properly find that they do their work well, when they know what they have to do. People who have never kept a servant in England give themselves

¹ *Advice to emigrants to South Africa.*

fine airs sometimes, when they find that they have a few natives under them. It is not peculiar to black men that they work better at piecework than by time. Indeed, there are several of the points in which the Kafir servant is at fault, for which masters and mistresses in England have been known to reprove their white servants. Still, we have to ask why the Kafir is said to be lazy, and why he does not meet the demand for labour on the mines.

It is in his blood to be lazy. In a tribe where any member rising above the rest in wealth or ability might be smelt out for witchcraft, there was no inducement to a man to do his best. The work of the men, as we saw, was to do the hunting, the work for the cattle, and the fighting; while the women prepared the food, which included its raising from the soil. The man has been accustomed to spend much of his time doing nothing, whilst the woman has been equally accustomed to working hard at work which she regards as honourable. To look after the house or cook for a white man does not

strike her as an honourable occupation at all. To cook a white man's tasteless dinner is far below the level of hoeing a garden or carrying a load of fire-wood. Why should she stoop to such menial work? It is only the worst of the women who will do it. And if she does, how can a woman whose natural home is a Kafir hut, dust a drawing-room, or a woman whose husband has no taste for porridge unless there is an inch of burn at the bottom, enter into the likes and dislikes of Europeans? Why did that girl break the saucer? Temper? No; she did not understand the order, and made sure that the saucer should not be used again.

The man does not go to the mines, for the simple reason that he does not want to. His system of tribal ownership of land has always given him enough to eat, and house and clothing cost nothing. He does not need more; why should he work to get the white man's money? He sees no advantage in having a house, a suit of clothes, or a drawing-room piano. The white man tells him that he ought to

want all these things ; but the Kafir does not see it. He is quite content, if he goes at all, to do three months' work for the high wages offered, and to spend the rest of the year at home in idleness. That is why the figures show that only about half of the men who might be working may be expected to be at work at any one time ; and that work could be found for half as many again as are at work. "In Mashonaland, the natives are practically not available for farm labour, though they number 460,000. Since the Imperial Government objects to any salutary influence being brought to bear upon the Mashona, it has been necessary to import labour from the north of the Zambesi." So runs a report (unofficial) upon the condition of Rhodesia. Yet the Mashona are born agriculturalists, and work hard and well on their own lands.

The Imperial Government knows what it is about. The "salutary influence" suggested by this report would soon provoke another rising, such as that of the Matabele in 1897, or the Zulus in 1906. Meanwhile, the Imperial Government is

Influences at
work upon
the Kafir.

bringing other "salutary influences" to bear, partly directly, partly indirectly, which will, before long, cause the supply of labour to be enough and possibly more than enough.

The Report (1911) of the Rhodesia Native Committee, commenting upon the improved position of women, says, "It is frequently urged that the native males lead an idle life at their kraals. This is not borne out by the evidence. On the contrary, the men appear to do the bulk of the heavy work, and the woman is not the slave she is alleged to be." Native men and women are now often to be seen working together; the produce of the garden belongs, not to the woman, but to the master of the house. She has gained her freedom from manual labour, but lost her perquisite.

The
Church's
influence.

The Church is quite clear what the "salutary influences" ought to be. They are to be brought to bear, not on the body of the Kafir, in forcing him to work, but on his mind, by teaching him the dignity of labour, and by showing him how man is made for higher things than

to sit about and do nothing. He is to be "ready for every good work".

How is the Kafir to be "influenced"? The answer to the question depends on which of two contradictory views is taken of him. One says, that he is a child, undeveloped morally and intellectually, and only needing education to make him as good as the white man: This view was largely held by the early missionaries, and by people in England who do not know South Africa. It seems to follow from the fact that "God has made of one blood all nations of men to dwell upon the face of the earth," that all men should be treated as equals; that is, that the native should have the same power to vote for Parliament, or in the Church Conferences and Synods, that the white man has.

It is not because this view has not been well considered, that it is not acted upon. It will be seen in the next chapter, that it was pressed upon the British Home Government with such success, that more than one Governor was recalled, and measures were repealed which would have been of great benefit to the natives,

which larger experience showed to be necessary.

The Kafir regarded as a machine.

The other view says, that the Kafir is little better than a beast, fit only to be a hewer of wood and drawer of water to the white man, a "missing link" between men and animals, to be kept in his place by force and by law. Education only spoils him; it teaches him to be dishonest, lazy, and untruthful, and unfits him for work. He must be kept as he is, and made to work by "salutary measures" by the Government.

The Kafir regarded as a misgrown child.

This is not the view of the Royal Commission. The Kafir is not a beast, and he is not an undeveloped child. He is a misgrown child, if you will, with the animal side of him strongly developed, and the mental and spiritual checked in its growth, or overlaid with the dust of centuries of wandering and fighting in the great continent of Africa. A Kafir child most certainly has a conscience. He says he has two hearts, two voices within him; one loud-voiced, insistent, calling him to do what he knows to be wrong; one gentle, guiding him to the right. He knows the

meaning of "I ought". He knows perfectly well that there is a choice of good and evil always before him. As things have been in the past, this conscience has been stifled by his social conditions, which have stunted and starved the higher parts of human nature, and developed the animal part. The thoughts of his heart are turned to imaginations of evil, at an age when they might be, and ought to be, directed aright. Native children at school, until they are in their teens, are often in advance of white children; then the native is left behind. All his thoughts run in the directions in which they have been started in that other school which has been mentioned. The faculties which so easily run to evil, can be trained and disciplined so as to resist these animal forces which blight the mental and spiritual growth. In the opinion of the Royal Commission, this discipline and training can be best given by the Christian faith.

The Kafir irritates the European by his self-assertion and bumptiousness, and his perpetual grin. He delights to be talking about himself and he is as vain as a pea-

The Kafir in contact with Europeans.

cock. The Kafir child bubbles over with good humour, and the Kafir man is a lump of cheerful self-satisfaction. It is all very silly and very annoying. What does it mean?

The dog who comes into the room, and runs up to you with wagging tail, is not more full of animal spirits than the Kafir. He, too, thinks that you are as glad to see him as he is to see you. He does not know, that in you the animal is mastered by the spiritual and the mental, as it is not mastered in him. Life is a thing to be enjoyed, and enjoyed in sociability; why allow thoughts of the future to mar the present, or ideas of social and racial differences to be a barrier to mutual happiness?

Behold, the old order changeth, yielding place to new. The white man has come, and changed the face of the world to the black man. He has largely broken up the old tribal system, with its stern discipline, and its demand for obedience to the chief. "The aim of British rule has been to prepare the way for recognition by the people of the advantages of an

individual system," says the Royal Commission Report. He has allowed the black man to hold land of his own, instead of sharing the public grazing land with the rest of the tribe. He has taught the black man to work for himself, instead of giving his wages to the chief for the good of the tribe. He has spread before his eyes pictures of what the black man can do if he has knowledge. And he has given him new moral and spiritual ideas, to which his higher nature opens out.

See the result of all this. We have stopped the wars among the tribes, and made less the amount of land which they may occupy. The population has increased very rapidly; in one district, it rose from 137,000 to 300,000 within thirteen years. Thus the struggle for existence becomes more severe every year. The Kafir who took service at the mines in old days was said to put his ambitions thus: "So much money, so many cattle; so many cattle, so many little wives; so many little wives, so much more land hoed; so much more land, so many more mealies; nothing for me, but to lie on my

Economic
results of
European
rule.

back in the sun and smoke." If ever this was his idea, it is impossible now. If a man will not work, he cannot eat. There are not many more women than men now ; a man must be content with one wife, because he can get no more. The number of polygamists is not more than 5 per cent. The men are working, instead of their wives, or with their wives, in the garden and in the farm.

The pressure
of competi-
tion.

If there is one thing in the world which seems to a native to belong not to one person but to the whole tribe, it is land. He will find many people in England and Germany, M.P.'s and scientific men, to agree with him. In the native reserves which the Government has established land is still held in common. But we encourage the private ownership of land, and the black man and the white man possess their own farms, next door to one another. Instead of all land being "ours," it is now "mine or thine". We have started South Africa upon the race for wealth, which brings about our palaces and our slums. Competition and social inequality must do their work ; native will

rival native in things which make not for life, but for comfort and luxury. The aim is now, not the animal life of the hut, but the higher life of the home. There will be plenty of native labour before long.

You can see the process going on. The Kafir engaged, perhaps, at Inhambane on the unhealthy Portuguese coast, arrives at Johannesburg sickly, pale, thin, and ragged. He returns fat and jolly, loaded with parcels containing the things he has bought, at ruinous prices, as soon as he left the Compound when his time of service was finished; a pair of boots, a suit of clothes, a shirt, a bowler hat. He has picked up some new tastes. He has no idea now of handing over his wages to his chief. He knows that he must earn money to satisfy the new needs which he has discovered; he will go again. This is happening all over South Africa. We call it progress in civilization. Some people call it the opposite.

Whatever it is, it is the way in which the Kafir is being brought to realise himself. It does not leave the "raw Kafir" as he is. It educates him, after a fashion,

in queer ideas of ornament and comfort, in new fashions of dress and household arrangement, in swearing, perhaps in love of spirits and in blatant atheism. Those who say "keep the Kafir as he is," and at the same time ask for his labour, are asking for two contradictory things. They themselves are educating him, and education he is resolved to get; the real question is, Shall it be the education of the Devil, or the education of Christ?

True!

**The Kafir in
a state of
transition.**

Now what has all this to do with the missionary work of the Church? Just this, that the Royal Commission definitely and clearly states that it is in the hands of the Church, and is to be left for the present at least in the hands of the Church, to guide aright these misgrown children. They have been brought suddenly face to face with institutions, systems of government, ownership of property, industrial competition and possibilities of comfort and of wealth, which are to them new and strange, though they are things of everyday life to us. We have centuries of civilization behind us, they have centuries of savagery behind them. The day will

come when the effects of the centuries of savagery will pass away, and when the native will be as well educated, as wealthy, as fit to vote at elections, as the European is now. It is our responsibility to prepare for the coming of that day; not to try to "keep the native as he is".

The Commission gave it as their opinion that :—

The Commissioners' opinion.

1. Hope for the elevation of the native races must depend mainly on their acceptance of Christian faith and morals.

2. Regular moral and religious instruction should be given in all native schools.

3. No system of public undenominational instruction, apart from existing missionary institutions, should be given.

Nothing can be plainer than these statements.

According to an old and widespread tradition relating to the creation of man, "Hottentots, Kafirs, and white men were bidden to appear before Tixo. As they were assembling, a honey-bird flew past, and the Hottentots all ran after it. Then a herd of cattle appeared, and the Kafirs all gave chase, and squabbled over the

A Kafir creation story.

spoil. The white men waited till Tixo came, and were rewarded for their patience with many good gifts. That is why the white man is better than the black man.”

Yes, the black man knows that he is inferior to the white man, and that it is because his nature has developed in the direction of fleshly, not of mental and spiritual qualities. He is content for the present to be ruled. He knows that he has not got the sound character, or the understanding of affairs, which can put him on a level with the white man.

So far, though the sense of membership of a tribe, and obedience to the chief of a tribe, is so strong, the idea of a United Black South Africa has scarcely appeared. It is beginning in what is called the Ethiopian movement, which is really not religious, but political. Coloured people know how to keep secrets, and there may be movements going on beneath the surface which we do not know. But if such a combination of black against white ever comes, and finds us unprepared, it will be an evil day for South Africa. Our preparation against that day, and our best

security that it shall never dawn, is the teaching of true Christian citizenship.

If the Kafir appears to us vain and conceited, how do we appear to him? We come with our sense of superiority, our contempt for his ways and our pity for his uncivilized state. We call him a nigger, a beast of burden, and so on. He objects to our contempt, and does not want our pity. What we have to do is to bring out all that is best in his character, to provide a new discipline in the place of that obedience to the chief which we have removed. It has been said that we shall never know what the Christian faith is till all the peoples of the world have become Christian, and contributed their good qualities to the Church of Christ. What has the Kafir to contribute? The answer to the question shows us the lines on which the Church must work.

The sense of unity in the tribe, with all it means of self-sacrifice for the good of the whole body, and of obedience to the chief, that is the fine thing in the Kafir character. We have taken it away, and the people are adrift from their

Kafir view
of the white
man.

The contri-
bution of the
Kafir to the
Church.

moorings. But this good thing must not be lost. Individualism in religion and politics is the great danger threatening the Kafir. His tribal spirit must be turned to good account. The Church offers him a new brotherhood to take the place of that which he has lost ; with its government by Chiefs, the Bishops, its own Pitsos, the Synods and Conferences, and its own discipline. In it all that is best in his character can be preserved and strengthened ; to it he can make his own contribution. Natural human self-respect resents the appeal made to him on the ground that " Pity for your ignorance and low estate moves us to teach you ". It awakens hope in teacher and in taught to be able to say : " Every faculty in the native is a means of giving glory to God ".

CHAPTER III.

RELIGIOUS OBSERVANCES.

“LONG, long ago, there lived a noble A Swazi tradition. Bantu King. Morning after morning, at daybreak, he used to climb a lofty mountain, with two peaks, and there intercede on behalf of his people with the Great, Great One. He died, and his son succeeded him. The son was afraid to draw near to the Great God Whom his father had worshipped, so he called upon the spirit of his dead father to intercede with the Creator of all, for him and his people. That which the King did, it was right that his people should do also. Each head of a house called upon the spirits of those who had been before them, to approach the Great God on behalf of the family which they had left on earth. They continued to offer to these the gifts of cattle and the words of flattery which they had

loved in their lifetime, that they might be pleased to send them good luck. And so the Great God is not in their thoughts now ; only it is said by the old men, that they had heard from their fathers that there is a Great Great One. The people think that it is the spirits of the dead that bring them good luck and bad luck, and have ceased to worship the Creator of all."

This story, which is told in Swaziland, contains an element of truth.

Need of
sympathy
in interpret-
ing religious
beliefs.

There is nothing that can be called a system of religion among the Bantus, but there are many religious observances connected with the affairs of everyday life. It is however most difficult to find out what these observances mean. You will be told that "it is the custom"; or you will receive whatever explanation the Kafir thinks that you will like to receive. Among the various tribes, there are great differences in the details of belief and observance; but the same soil bears much the same fruit in different fields. "You do not know a man," the Kafirs say, "until you have been under his skin," that is,

till you have seen with his eyes, and tried to think his thoughts. We must try to get "under the skin" of the Kafir, and see how he regards the world of things, in order to understand his religious beliefs.

A Kafir has no true idea of cause and effect. Because a thing happens "after this," it seems to happen "because of this". If a white man is seen to put on a suit of dark clothes when it rains, he is asked to put it on during a drought, that it may rain. Some one has been ill, after a snake has been seen near the kraal; the snake must therefore be the cause of the sickness.

Again, he has no true idea of person-
ality. It is a question discussed by Euro-
pean writers, "What is it that makes a
person what he is"? We do not con-
nect a man's personality with his clothes,
but to the Kafir, the things which a man
uses, such as his hut, or his spear, are part
of his personality, and this personality
clings to his possessions even after he is
dead, for his spirit continues to hover near
his hut, to use his sleeping-mat, and to
direct his old spear.

Confusions
of thought.

Our doctors say, that if a man is ill-tempered, it is probably because his liver is out of order. The Kafir goes a step further. A man is patient, because he has a long heart, irritable because he has a short one. His courage is in his gall; if you drink his gall, you will also drink his courage. Material things convey mental qualities, and affect the spirits, both of the living and of the dead. So Matiwana, chief of the Amangwane, killed more than thirty chiefs, in order to drink their gall. Bunu, king of the Swazies, was a horribly cruel king, because he had eaten the hearts of so many lions and tigers.

Ascription of
personality
to things. †

On the other hand, why do we say that men only have personality, while trees, storms, and sicknesses have none? Men act because of the spirit in them; all action therefore, the Kafir argues, must be caused by a spirit. He sees leaves move in the forest, and does not notice the puff of wind; he concludes that there must be a spirit in the leaves. He is influenced by his senses; a strong smell, a strong taste, a poison, will affect his body, or a fright his mind. Crops, storms, or

rain, can therefore be affected in the same way. They also must have senses. Sickness has for him as real an objective existence as a plague of locusts. Locusts can be kept away by smoke or noise; sickness, therefore, can be frightened, or persuaded to go away.

All natural events are caused by the "Intelezi." action of some personality, which can be influenced just as a man can be influenced. There are spirits everywhere; in pools, forests, mountains, rivers, gardens, and kraals; the great thing is, to get at them. You can get at them, if you can find the right kind of "medicine"; what the Kafirs call *intelezi*. For *intelezi* will do everything. If you put it on the broken stalks of sugar cane, it will bring back for punishment the boys who have been stealing it. The young thieves, on their side, chew *intelezi* as they run away, turning now and then to spit behind them, in order to keep off pursuit. If you put it into a pool, it will save you from being eaten by the crocodile who ate your sister yesterday. She was killed because she did not use the right *intelezi*. The person who knows

the right kind of *intelezi*, for anything and everything, is the witch-doctor.

Loyalty to
the tribal
chief.

Again, a Bantu is a member of a tribe. He hunts with the tribe, he fights with the tribe, he has part of the common land of the tribe; his spoils in the hunt go to the chief, his one virtue is loyalty to the chief of the tribe. The chief must be humoured by his subjects, who call him by many "praise names". Each chief has his Court praiser, who is an expert in flattery. Here are some of Lobengula's praise names: the Spearer of the heavens (i.e. rain-maker), great Father, great Mother, King of heaven and earth, full River, mighty gushing sounding Water. The tribal spirit of the Kafir reappears in the Kafir religion. When the chief dies, these praise names are not forgotten. Constant repetition of them continues to do him honour; the praise and flattery which pleased him here, still belong to him in the world beyond. He may still be influenced by *intelezi*, for good or for evil. To forget his praise names while he was alive, would have insulted him, and led to punishment; to forget them now

that he is dead will entail punishment of some sort. Moreover, to revolt against the chief is to insult the whole body of the spirits of his ancestors. Thus there is an innumerable company, not of "just men made perfect" in the heavenly Jerusalem, but of the spirits of warriors, who are often bloodthirsty, revengeful, gluttonous, and bestial.

The word for these spirits is *amatongo*. **Amatongo.** It is a plural, formed from the singular *itongo*. Every man has to receive his share of the *itongo*, the spirit of his grandfather, which after death resides in the hut of the family. Offerings, mostly of cakes and beer, are placed on the grave, or on the *umsamo*, which is the store-place of the hut.

These then are the points to be grasped : the mistaken notion of cause and effect ; the idea that personality clings to things, and causes natural phenomena ; the tribal sense, which embraces the spirits of the departed ; and the belief that certain persons can control these invisible personalities.

In the Acts of the Apostles, we read

Witch-
doctors.

of Elymas the sorcerer, who resisted the truth, and Simon, "the great power of God," who traded on the follies of men, for money. In South Africa, it is the witch-doctor who has created an atmosphere of mutual suspicion and distrust. Through fear of him has arisen the habit of deceit and fraud which is part of the Kafir character; at his command have been practised cruelties beyond words, and the lives of thousands have been sacrificed, and all for filthy lucre's sake. It is he who resists the truth, lest the hope of his gain should be gone.

The witch-doctor is called Ngcira. He (or she) is a young person of neurotic disposition, who dreams dreams of the *amatongo*. He starves himself till he is thin, and then wanders off to the hills or over the veld, and dreams more dreams. With the chief's permission, he is taken in hand by some old Ngcira, who teaches him his craft. He begins by finding lost articles, and other simple parts of the diviner's trade; all the time his mother wit is being sharpened, and he is learning how simple men are. Sometimes he is



MATABELE WITCH DOCTOR

disgusted when he finds out that the whole thing is simple trickery or cuteness ; but if he completes his training, he is recognized as a Ngcira, and adopts the appropriate dress.

The Ngcira wears the skins of wild animals, with plenty of tails and feathers ; and a fur cap, in which is stuck the skin of the goat which was killed for him over his last "case". He has about his body ornaments made from snakes' skins, or strings of the teeth or bones of baboons, lions, or tigers. Round his neck is a necklace of horns, containing his remedies. He carries a piece of stick, from which are hung a number of curious objects, such as bright stones, pieces of metal or glass, and tails of small animals. His face is a picture of depraved cunning.

It is said that most witch-doctors are put to death sooner or later. In order to prolong their existence they require therefore an abundant supply of mother wit. Let us imagine that a number of persons have come to consult a witch doctor. He makes them sit down in a circle, in the middle of which he stands, and provides

them with sticks. He has first to find out what their business is.

“Good-day. You have come to me because you are in trouble?”

They all shout “We hear!” and beat the ground with their sticks, vigorously; because this is true.

“It seems that something is lost.”

“We hear.” But this is said coldly, and the thrashing with the sticks is less vigorous. The diviner sees that he is on the wrong tack.

“I perceive that some of the cattle are not well.”

“We hear.” Again no enthusiasm.

“Not that they are sick, but some of them have strayed.”

“We hear.” Still coldly.

“No. I knew it was not that. I only asked those questions in pretence. You will soon see that I am indeed a great diviner. The cattle are all well.”

“We hear.” This time with evident agreement. The cattle are well.

The diviner selects the next most likely subject. “Some one is ill at home.”

“We hear.” Evident excitement. The scent is becoming warmer.

“I knew one of the children had a pain in its stomach.”

“We hear.” But the agreement is not very warm, and the thrashing of the ground is but feeble.

“I know. It is a woman who is not well.”

“We hear, we hear,” with tremendous emphasis, and violent beating of the ground.

So the diviner narrows the circle, until he sees a woman rubbing her side. “Now I will tell you what the spirits said to me last night, and you will see that I am indeed a great diviner.” He jumps up, and pounces upon the woman. “This woman is sick. Only give me a goat, and I will consult the spirits during the night, and to-morrow make her quite well.”¹

Why is the woman sick? Because she has a swarm of black beetles inside her. He applies *intelezi*, and asks the people if they do not see the beetles coming out. Or it is a snake that has got inside her

¹ Abbreviated from Kidd's *Essential Kafir*, p. 162.

back-bone; or a lizard in her stomach, which must be drawn out by a cow-dung poultice. He applies the poultice, and there, sure enough, is the lizard, which he took care to put on the face of the poultice, before he applied it.

Human affairs go wrong in so many ways, that no one can be expected to deal with them all. We have our specialists for eyes, teeth, throat, and so on; so have the Kafirs. There are dance-doctors, crop-doctors, herb-doctors. Sickness may be caused by spirits or by monsters, or by witchcraft. The Ngcira may try his remedies for the first two, and fail. Then he says that an enemy has persuaded the spirits by *intelezi* to cause the trouble, and that they will not be moved by his medicine; or that they decline for reasons of their own, to remove the complaint. Or he may say that it is not in his line, and must be left to the herb-doctor. Different views may be taken of the same case, or of the same trouble in different persons.

Sometimes there is a real connexion between the *intelezi* and the trouble. The burning of *intelezi* keeps away locusts,

because locusts do not like smoke. *Intelezi* for snake bites is made from the poison of other snakes, and for ordinary sickness, from herbs and roots, such as aloes or rhubarb. The Kafir says that it has worked upon the wicked sickness, or upon the spirits that sent it. If a hut has been struck by lightning, the house is unclean, and must be purified. *Intelezi* is administered all round, and every one is sick into a hole in the ground, which is then carefully filled up. This is in honour of the spirits, to whom is offered this part of the personality of the household. They are sure that the hut is really purified, because their feelings tell them that it is so.

Intelezi is sometimes made from tiger's hair mixed with lion's blood, powdered baboon's tooth mixed with roasted lizard and snakes' skins, porcupine quills, or the gall of a crocodile; curious and rare roots also make good *intelezi*. A Ngcira, seeing a turkey-cock for the first time, said that it would be an excellent bird with which to make *intelezi*.

The trouble concerning which the Ngcira is consulted may be the loss of something,

such as cattle. Then he has to use his wits to find them. He asks a few questions, and does a little stage business. Generally he throws into the air some bones, which fall so as to point in one direction ; and very often finds the cattle. For such work, he has to have his eyes open to everything that goes on. News travels very fast among savage peoples, and natives often know of events before the white man has heard of them by telegraph. The Ngcira finds the cattle, because he knows where they are.

Rain-
doctors.

Nothing is so important for the prosperity of the tribe, as rain. If it does not come, the people begin to grumble, and ask who is offended. It may be the chief, who is the great rain-maker, and the giver of all blessings to his tribe ; his heart must be turned by words of flattery and obedience. If the rain falls, thanks are due to him. In some tribes, the chief will not allow anyone but himself to pose as rain-maker ; he will have no rivals for the people's adoration. If the rain does not come, the chief or the rain-doctor makes *intelezi*, from skins, bones, roots, and leaves,



BECHUANAS THRESHING CORN

(See p. 47)



S. AUGUSTINE'S CHURCH, RORKE'S DRIFT

(See p. 282)

burnt and mixed together, or an ox is killed, of a particular size and colour ; the blood and meat is put in a hut for the night, for the *amatongo*, and the feast follows next day.

The Ngcira only takes the matter in hand, when he thinks rain is coming. If there is no sign of rain, he finds an excuse for putting it off ; the ox is not quite the right colour, or a special root must be hunted for and dug up before anything can be done. As a last resource, he maintains that the *amatongo* decline to send the rain. Then the temper of the people towards these very human benefactors will change, and they will scold the *amatongo* for their neglect ; or they will throw the rain-doctor into the river. The people have their own ways of inducing rain, by throwing water into the air, so that the drops of rain may fall in sympathy with this artificial shower, or by pouring water on the roots of a tree beneath which a famous rain-doctor of olden times is buried, and so on. The rain-doctor who brings rain can also stop it. When a thunderstorm is seen to be coming, assegais, hoes, or eggshells are placed

upon the roofs of the huts, and the doctor takes his hail-shield, and runs out to meet it. Fires are lit all round the gardens, and slow smouldering *intelezi* is thrown into them; as the blue columns of smoke curl into the sultry air, the doctor shouts and scolds at the coming storm, telling it to go away, and not to injure the crops, while the young men run to the hills and make a mighty blowing of horns. Still the lightning blazes, and the thunder rolls, and the rain streams down, in defiance of this human pandemonium, until suddenly all is over; the wind drops, and a calm follows, whereupon the doctor points out that he is a very powerful doctor indeed. If a man is killed by lightning, in some tribes it is supposed that the *amatongo* want him in the next world, so that it is wrong to mourn for him. A cow so killed must not be eaten, as it belongs to the *amatongo*; this seems to be the only kind of dead meat that is not considered fit for food.

Tribal
dances.

Among some tribes there is a yearly dance, over which the chief presides, the aim of which seems to be to keep up the tribal spirit. The tribesmen assemble,



THE DANCE OF THE ABAKWETA. THE LADS WHO DANCE SMEAR THEIR BODIES WITH WHITE CLAY, AND WEAR STRAW PETTICOATS, AND HELMETS OF DRIED GRASS WHICH COVER THE WHOLE FACE

bringing with them cattle, which are handed over to the chief within his kraal, as an offering to the *amatongo*. The dance-doctors next morning choose some of them, and kill them, putting their blood and meat in the hut as before; the feast is held on the third day, and then the dance begins.

The work of the Ngcira is not properly ^{Spells.} to do harm, but to undo the spells by which other people are doing harm. Whatever else the Kafir may doubt, he is certain that such spells are effective. For he is sure that a man's personality clings to his possessions. If then you can secure something that belongs to an enemy, you have got part of the man himself, and can harm him. Therefore you must not make a picture of a man, for it contains part of his personality. If you can get hold of the clippings of his nails, or some of his hair, you can make *intelezi* to harm him, and he will have to find stronger *intelezi* in order to break the charm.

Such spells do not work upon living ^{The preven-} men only. As the *amatongo* may be ^{tion of spells.} persuaded to do harm instead of good,

the chief's property must be burnt when he dies; his hut and his sleeping-mat, because the latter has received his perspiration, the handle—but not the head—of his spear, because it has been worn smooth by his hand. A “memento” of a departed friend is strange to the Kafir. The body of Moshesh was removed from its grave, though the tombstone, with his name upon it, was left, lest anyone should try to use his *itongo* to harm the living. No one knows to this day where Lobengula was buried. One result of this belief is, that it is very dangerous to steal. If I steal something from you, I possess part of your personality, by which you may injure me in return.

The Ngcira
as an instru-
ment of evil.

So far, the Ngcira has appeared only as a harmless dealer in quack remedies, and as a Master of the Ceremonies at tribal functions. But we have only to go back in imagination a few years, to the time before the coming of the white man stopped their powers of mischief, to see what a terrible force they were in the hands of the chiefs. A chief desiring to attack another tribe, had only to find a doctor

to declare that some misfortune, such as a drought or an epidemic, was due to the magic practised by the other tribe, and the whole of his own tribe would be ready to attack the supposed workers of evil. A whole succession of doctors would be ready to make *intelezi* with which to make the warriors invincible. The assegais would be anointed with *intelezi*, the smoke of the *intelezi* inhaled, and the bodies of the warriors smeared with it. So late as 1906, Bambata assured his warriors that he had an *intelezi* that would turn the white man's bullets into water.

As loyalty to the chief is the one great Kafir virtue, so the one great crime is witchcraft. Why should anyone want to practise it? It would be much easier to kill a man outright, and pay the fine, than to run the risk of being caught practising witchcraft, and be put to certain death. But where everything is put down to witchcraft, no one is safe. Only the Ngciras, who have the chief's permission, may practise, and as a matter of fact, no one else ever does; yet the number of people put to death in old times was some-

The horror
of witchcraft.

thing appalling. In two small districts, in Matabeleland and in Pondoland, it is known that on the average one person was killed every day. It would happen in this way.

The ceremony of "smelling-out."

Some one by industry or ability has gathered a large herd of cattle, and the covetous eyes of the chief, or some other person, are turned upon him. Or he may be specially strong or popular, or have hit upon some new idea, which is not the custom of the tribe, or for some other reason the chief wants him out of the way. A drought has occurred, or the cattle are sick. The chief calls the doctor, and gives him a hint. Then the people are assembled in order that the guilty person may be "smelt out". All sit round in a circle, the usual stage properties are produced, and the usual business with *intelezi* duly performed. Then the doctor begins his dance in the middle of the circle. All the men have branches, with which they beat the ground as the dance proceeds. As he goes round the circle, the doctor gradually begins to make a dead set at the man whose name the chief

has given him, who is unsuspectingly thrashing the ground with the rest. The rest look at him, and he feels a little uncomfortable, and beats the ground with less zeal than before. More and more pronounced become the attentions of the doctor, and more and more uneasy the poor wretch becomes; until the doctor pulls up in front of him, and shouts, "This is the man! Do you not see it in his face?" He is denounced to the chief, who may perchance be mercifully inclined, and allow him to flee the country. More probably, he will be ordered out for torture, until he confesses a crime which he never committed, or at once be put to death with his wife and children, who are of course part of his personality, whilst the chief seizes his property.

His only chance is to challenge the Ngcira to produce the *intelezi* with which he has caused the trouble. It is not difficult to do that; a piece of straw lying on the ground, a root dropped near the cattle kraal, a few cow-hairs, which the Ngcira finds where he has put them, will do well enough. Or he may engage

another Ngcira, who for a reasonable fee will "smell out" some one else.

"Ordeal."

Another duty of the Ngcira is to find out the unknown doer of a crime, by "ordeal". What is hidden from the living is known to the spirits; he must persuade them to discover the criminal. The accused person, or a whole company of people, have to drink poison, or snatch a pebble from the bottom of a bowl of boiling water. The guilty one will suffer, while the innocent escape unharmed.

This is the work of the Ngcira. What is not his work, is to set before the people ideas of truth, purity, thrift, modesty, gentleness. The thief, the adulterer, the torturer, does not admit that he is doing wrong.

Religious
rites in
infancy.

We saw that a child must receive the *itongo* of his grandfather, in order to become a member of the tribe. This is done by *intelezi*.

Some dirt is scraped from his father's body, and mixed by the witch-doctor with the ashes of a leopard's whiskers, a lion's claws, a piece of meteorite powdered, and a few other things. This *intelezi* is

then placed on burning embers, and the whole smoking mass is put under the child's blanket, so that he is nearly smothered with the fumes. This is done several times, in order that the child may drink in the *itongo* of his grandfather. When he cries, his mother remarks with satisfaction, "There goes the demon". Some of the same *intelezi* is put into water, and stirred with a stick; if it froths, the *itongo* is pleased, if it does not, the ceremony must be repeated until it does, or the doctor must find out how the father has offended the *itongo*, by breaking some custom of the tribe. For until the child has the *itongo*, he can receive no attention from the *amatongo*, and is not a member of the tribe. A child of Christian parents has no *itongo*, though he has his own *idhlozi*, or personal spirit.

When the child is three weeks old, he has so firm a hold on life that it is not likely that the *amatongo*, who have given him to the tribe, will wish to take him back. An ox is then slaughtered, if the house can afford it, and a feast held, to encourage fellowship between the members

A feast of
fellowship.

of the tribe, and with the *amatongo*. Blood is poured upon the *umsamo*, and the child touched here and there with the bile of the ox; then, when the dead have received their due, the feast of the living begins.

Again, when the child is two months old, the friends of the family are invited, and this time beer is made. The father throws a little on the ground for the *itongo*, and says to the *itongo* and the people, "To-day I am dedicating the baby to the *itongo*". When the beer is finished, he says again to both the living and the departed members of the tribe, "We have now finished this affair of the baby".

Full admis-
sion into the
tribe.

Thus the child has received his share of the *itongo*, the spirit of the tribe; but he does not take part in the life of the tribe until he reaches his teens, when he goes to the "school" of which we have spoken, with its accompaniments of sufferings to be bravely endured, and evil to be learnt. Not till then does he receive his name, often chosen for some characteristic seen in him, by which he will be known in the tribe, when his baby name is forgotten. By this new name he will be remem-

bered, especially if he be a chief, after his death.

After birth, the next important event of life is marriage. At the wedding feast the bridegroom contributes a black goat, the bride a white cock. The bride goes with her attendants to one hut, the bridegroom with his to another, and the respective families then begin to abuse one another. The bride is called ugly, thin, lazy, not worth half the cattle that have been paid for her; the bridegroom is called a worthless drunken fellow, bad-tempered and ill-mannered, not good enough for the bride, one who has never been to the "school," and so on. Then the bride comes from her hut, with her hands over her head, covered from head to foot, and surrounded by her maidens so that she cannot be seen; she sits down in the centre of the principal hut, and begins "wailing," while the bridegroom sits near her, where she cannot see him, surrounded by his young men. The black goat is brought in, its heart is pierced with a spear, and its entrails are examined for good or bad luck; some of its blood

Rites at marriage.

is then poured on the *umsamo*, the bride and bridegroom eat a little bit, and then the feast begins.

Christian adaptations of native customs.

The native Christians have adapted these ceremonies to their own needs. "Tuesday is the day for a native marriage. It must be a Tuesday. On this day a feast is held at the kraal of the bride; on Wednesday the party travel to the bridegroom's home in wagons. On Thursday the feast is made at the bridegroom's kraal, and on Friday all go home. I went over to the bride's kraal for the feast. I found the bride and bridegroom, and their young men and women attendants, sitting solemnly at a table in the hut. A tough piece of beef was set before me, which I had to tackle with small and blunt knives. The bride would not open her mouth to speak; it is almost impossible to get a smile from either bride or bridegroom at a native wedding. Presently from a kraal some hundred yards away, came the procession of the bridegroom's cake. Old and young, men and women, on they came, waving sticks, umbrellas, knobkerries, in the air, dancing and singing, the cake



PONDO GIRLS

solemnly borne by some one in the midst. The bride and bridegroom stayed in the hut where the feast had taken place; as the first procession drew near, the bride's procession came forth, and went with songs and dances to fetch the bride's cake, a very grand three-storied one. Then the two processions formed themselves into circles, the person carrying the cake standing in the centre. Sticks, knobkerries, umbrellas, were pointed at the cake, in the manner of a fencer making his thrust. Then the cakes were put on the ground, and addressed as 'silver,' with many thrusts and much dancing. Finally, a cup was broken to pieces in the middle of each circle, and the dance came to an end."

The old legends account for the existence of death in this way. Long ago, Unkulunkulu sent a chameleon to earth, with the message that men were to live for ever. But the chameleon climbed a tree to eat the flies, and fell asleep. Meanwhile, Unkulunkulu changed his mind, and sent a lizard, with the message that men were to die. The lizard hastened to perform his duty, and when the chameleon

The origin
of death.

arrived, men would not have his message, for the lizard had already brought them the message of death. To this day the chameleon is hated by the natives, who often kill it, saying: "But for you, we should never die". In some versions it was the moon who sent a hare with the message of life, which the hare gave as a message of death; so the moon took a stick and hit him on the nose. For which reason the hare has a split lip unto this day.

If you ask a native to bring you a chameleon he will carry it by a string tied to its tail, or in a cleft stick; if you offer your household servant the remains of a dish of jugged hare which you have been enjoying, he will be greatly offended.

Rites at
death.

Death is a thing to be dreaded, and must not be talked about. A dying man is taken out into the veld, and in some tribes he is covered with skins, taken through a hole in the hut wall, and hurriedly buried, often before he is dead. His sleeping-mat is put at the bottom of the grave, and all the "clothes" which he used to wear are torn up, and thrown in, with the pots, pans,

baskets, and other things which he used. The father of a family is buried by the cattle kraal. Some grain is placed by his side, and often his favourite ox or dog is killed, in order to bear him company; in old days, at the burial of a chief, his head men and wives were killed. When Ts-haka's mother died, he killed 7000 other mothers. A little water is poured upon the grave, and the people say: "These are things which we place on your grave; remember us from the place to which you have gone; send us prosperity, and do not forget to take care of us". Then the burial is hurried over, and the friends make haste to leave the spot, and to be purified by *intelezi* from the pollution. Iron rings instead of brass are worn by the relatives, and their heads are shaved as a sign of mourning; feasting and wailing go on alternately for three or four days; and then the incident is closed.

If the spirit wishes to come among men again, it goes into some animal; the spirit of a chief goes into a black ox, that of an ordinary person into a snake. For this reason snakes are not killed near the cattle

The spirits of
the departed.

kraal, where the dead are buried. The snake has the characteristics of the dead man. If a snake has a scar, it must be the present abode of a man who had a scar; if a snake glides hastily into a hut, it is a man who was a liar, and is a liar still.

The praise names of the dead chief are remembered for a very long time. People who have no writing have wonderful memories, and a chief's ancestry, that is, the ancestry of a tribe, will be recounted for 200 years back. And before that? Before that, there was Unkulunkulu, "the very old old one". Unkulunkulu is the name given to the whole body of ancestors, who are regarded as one person, the originator of all the *amatongo* and of all the tribe.

A native
name for
"God".

Unkulunkulu has been used by some Christian teachers as the word for "God". It does not mean "the Creator of heaven and earth," but the first ancestor of the tribes, or rather the multitude of ancestors. A man will excuse himself for doing wrong, by saying that Unkulunkulu made him so; that is, he has received his character by inheritance from his ancestors—he was born so. But the white man, and

through his influence perhaps the Kafir also, will think that he means that God made him so.

Some tribes go a step further back. They say that Utixo, or Tixo (a Hottentot word) made Unkulunkulu; Utixo bears other names, as Qamata, or Molimo. The Bushmen say that the world was made by a spirit with his left hand, which accounts for the evil in the world.

But of this Being, whatever name He bears, very little account is taken. Unkulunkulu is not worshipped. It is better, they say, to honour the *amatongo*, the spirits of people we know and remember, than One Whom we do not know. It is the *amatongo* who cause disease, trouble, suffering, or in turn send blessings. The thought of blessing is little before the natives, and is limited in scope. A religion of fear impels them to seek that their bodies may be delivered from the mischief wrought by the host of the unseen world. Their religion relates only to this world, and to the material part of this world; it is illness, drought, defeat or failure of harvest, that is to be kept away. Not love

and joy in the Holy Ghost to be won ; not a going from strength to strength, but an escape from demons.

The force
of custom.

What perplexity there is, when men worship and serve the creature rather than the Creator ! We wonder that these ideas should have prevailed so long. We must, however, bear in mind the force of custom, upon which the well-being of the tribe seems to depend. No one might raise questions about customs. "Loyalty to the traditions left by the ancestors, and now jealously kept by them, is the true practice of religion." An ox has been killed, and rain has fallen ; the same thing may have been done twenty times, without the rain falling, but the one case is remembered and the twenty forgotten, and the fall of rain is still held to be caused by the killing of the ox. Everything contrary to custom is witchcraft. If a woman touches the milk-sac it is witchcraft. If a man uses a plough, instead of scratching the earth with a hoe, it is witchcraft. To say nothing of the barbarous cruelties, the mutilations, the setting of poor wretches on ant-heaps, the

burning of innocent women and children, the awful destruction of human life, the system is an absolute bar to progress. And now the white man has come, with his new ideas.

The white man has stopped the horrible rites by which boys and girls were in old days admitted to full fellowship in the tribe, and the awful practice of "smelling out". The Ngcira goes on finding lost cattle, and using his remedies to heal sickness, if he can, but the white man's coming has altered the black man's view of many things. The education given in the schools is only a small part of the education which people are receiving; they are passing very quickly from a state of extreme ignorance and simplicity to ideas of civilization and knowledge. A mine may not be a good means of spreading the Gospel, but it is a most powerful solvent of paganism. The man who goes to work at the mine may at first think that the hauling machinery is worked by some spiritual personage, but he soon gives up the idea, and learns what cause and effect are. He sees the white farmer, without any of his

A state of transition.

appeals to rain-doctors and crop-doctors, raise bigger crops by what he soon learns to call "modern scientific methods" than his fathers ever raised; he is treated in a hospital when he is ill, and soon gets better; he finds that as witchcraft is forbidden, there is nothing to prevent his advancing in knowledge and prosperity. Above all, the old tribal sense is dying out. Many of the old tribes have melted into one another, or been destroyed. Even where the tribal system has been carefully maintained, many natives have come to own land of their own, and have become individualists instead of communists. The chief is not now the all-important person, for behind him, and controlling him, is the British Governor. The tribesmen travel, by foot or by rail, and come back changed men, with wages in their pockets which they do not dream of handing over to the chief. The wars which once made the tribal system real and necessary, are things of the past.

Our re-
sponsibility.

The native does not love the white man, or thank him, for all this. Why should he? The white man has taken his lands,

disturbed him in his customs, his laws, and his religion ; he has killed his fellow-tribesmen, wronged his women, kicked him and cursed him. In view of what has happened, how can we justify ourselves in the sight of God and man, unless we give the native some blessing in return for the harm we have done him ?

In spite of all the evil, which has been mingled with the good, the feeling after God in the past has not been in vain. ^{Feeling after God.} It is better to go to "spirits that cheep and mutter" than to believe in nothing at all, until a higher light comes. The people have the sense of a spiritual world which is real and near to them. The touching appeals to the spirits "not to forget them" mean that they know that there is a life beyond the grave. The "two hearts" and "two voices" are not both of the flesh. "The Great Great One," Whom His children have forgotten, is waiting to receive their worship, whether offered by a king on a twin-peaked mountain, or by a child in a hut. The religion of fear has prepared them to appreciate the religion of Love. "The coming of

the European has restored to the Kafirs their lost religious sense, and they have taken hold of it in their own way. It is not only an imitation of European life, for then it would die away. The imported religious sense takes hold, and retains its vitality when everything seems to be against it."

The present opportunity.

If then the coming of the white man has changed the Kafir's point of view, it has laid upon the white man a responsibility. The old system was awful in its severity, but it was effectual. It produced men of great physical strength, full of loyalty to their chiefs, and ready to obey at any cost. Wrongdoing in some forms at least received its due punishment, and righteousness of a sort had its sanctions. All this has gone. New ideas are taking the place of the old ; for the present, the people are in the state of passing from the old to the new. Before they receive the doubtful kind of "civilization" which comes to them apart from religion, they are ready to receive the Faith of Christ, in place of their dying faith in the power of the spirits of the dead.

“The Commission is of opinion that ^{The Commissioners’ report.} hope for the elevation of the native races must depend mainly on their acceptance of Christian faith and morals.”

Such was the finding of the Royal Commissioners, who were wise and experienced men, possessed of a keen love for the country, and a true desire for the welfare of the native. The words were written after they had examined hundreds of witnesses.

Man has in him instincts of religion, ^{The foundation on which to build.} and a natural “feeling after God”. It may show itself in superstition, if it cannot find anything higher, or it may lie hidden, ignorant of its own existence, or it may be stifled by the world, the flesh, or the devil, but it is there, and is the most powerful force for uplifting a people.

CHAPTER IV.

WARS AND SETTLEMENTS.

The re-
sponsibilities
laid upon
our King.

“THE Orb with the Cross is given into his hand with these words: ‘When you see this Orb set thus under the Cross, remember that the whole world is subject to the Power and Empire of Christ our Redeemer’.”

“Next he receives the Sceptre . . . with these words: ‘Be so merciful that you be not too remiss; so execute justice that you forget not mercy. Punish the wicked, protect and cherish the just.’”

“And then the Crown is brought from the altar after prayer to God; and the Archbishop reverently puts it on the King’s head. And the people at the sight thereof with loud and repeated shouts cry, God save the King.”

A solemn and stately ceremonial indeed, throughout which the thought is

not of the glory and dignity of the ruler of the Empire whereupon the sun never sets, but of the responsibility and duty which he bears as the representative of his people.

Whenever a strong people comes into contact with a weak race, there is laid upon that people a responsibility toward that race. England has a special responsibility toward the native races of South Africa. This chapter will show how this responsibility gradually grew to be so great; how at one time we shirked it, at another mismanaged it, yet on the whole have tried to do our duty toward it; and how others have dealt with their share of the burden.

There was a time when the responsibility which has become ours seemed likely to be laid upon Portugal. It was a Portuguese, Bartholomew Diaz, who first (in 1486), discovered the Cape of Good Hope, and with it the sea-route to India. The Indian seas were soon entirely under Portuguese dominion, and an immense trade with India sprang up. But though their ships occasionally

England's
responsi-
bility for
South Africa.

The
Portuguese
discoverers.

touched at the Cape, no settlement was made. In 1510 a party of sailors, who landed to barter with the Hottentots, was attacked and cut to pieces. The Portuguese eventually decided that the natives were too savage, and the coast too barren, for any benefit to be got from the Cape. They avoided the southern coast, and never tried to settle below Delagoa Bay, where the country lies so low that it was impossible for white men to pass through the unhealthy coast-belt.

The Cape first proclaimed a British possession.

In 1619 our East India Company determined to found a station at the Cape, and two English captains proclaimed the country round Table Bay to be under the dominion of King James. But the Company changed its mind, and nothing was done. England's day of responsibility was not yet.

The Dutch Settlement.

In 1652 the Dutch East India Company having heard a good report of the land from a shipwrecked crew, sent out three vessels, under Jan Van Riebeeck, to make a settlement at the Cape. So many sailors in those days suffered from scurvy, that a station was needed where a hospital



STATUE OF VAN RIEBEEK

could be built, and vegetables grown for the ships. From this vegetable garden sprang the European occupation of South Africa.

The Dutch East India Company's charter contains these words: "At the most suitable places shall be stationed ministers and teachers, for the exhortation of the settlers, the advancement of the natives, and the instruction of their children, that the name of Christ may be extended and the service of the Company promoted". Van Riebeeck did his best to carry out the spirit of this ordinance. The Hottentots were gently treated, payment was made for food supplied, goods of £1600 nominal value were exchanged for a large tract of land, and an attempt was made to teach some Hottentot children. In 1658, 227 slaves from West Africa were landed, and the number of slaves was still further increased by some Malays who were brought as political prisoners from Batavia. Fifty of these were baptized and, as the law at that time ordered, having been baptized were set free.

In 1688 a number of Huguenots, who

had been expelled from France, came to try their fortune at the Cape. Dutch soldiers arrived from the East Indies, and a number of orphan girls were sent out from Holland. Thus there were Dutch, Germans, French, Javanese, Hottentots, Malays, and negroes; who, by intermarriage, gave rise to the extraordinary mixture of blood which is found at the Cape to-day.

Government
under the
Dutch E.I.C.

During the eighteenth century, all laws of trade, taxation, and administration, were framed for the benefit of the Company and its officers, not of the colonists, much less of the native people. A learned Dutch historian sums up the state of affairs in this way: "In all things political, the Government was purely despotic; in all things commercial, purely monopolist". As the trade of the port increased, and the oppression of the Government grew more severe, the colonists spread northwards, over the first mountain range, called "Hottentot's Holland," to reclaim land on the barren Karoo; and eastwards, till they came into contact with the Xosa tribe of Kafirs. In 1743, about 6000

were scattered over a wide stretch of country, upon more than 400 farms. Thus began "treks" by which the Boers (Dutch for "farmers") at last made their way to the Limpopo.

There were at this time three ministers of the Dutch Reformed Church in the Colony, no other religious services being allowed. The ambition expressed in the charter "to extend the Name of Christ" was forgotten, nor was it likely that these scattered colonists should be in advance of European views on this matter. In this year 1743, the total expenditure of S.P.G., the chief missionary Society in England, was £5841; in Germany, a Lutheran divine had preached that "the heathen whom the missionaries would convert, must not be such barbarians as Greenlanders, . . . who have nothing human but the human shape . . . nor cruel and violent men . . . before such dogs and swine we may not cast the pearls and holy things of God."

The natives soon showed themselves to be "cruel and violent men". In 1779, the Xosas broke into the Colony, and the

The first
Kafir war.

first of eight "Kafir wars" began. True to Van Riebeeck's principles, the Government came to terms with the natives, and the Fish River was agreed upon as the boundary of the Colony. But the Xosas regarded the agreement as a sign of weakness, and continued to attack the farmers whenever they could.

The Boers were full of indignation. It was bad to be fleeced by the Government, but it was worse to be exposed to the attacks of hordes of savages. In 1789, the Burghers of Swellendam and Graafreinet declared themselves to be independent Republics, under their own laws. Among those laws was the following: "Every Bushman or Hottentot, male or female, whether made prisoners by commanders or caught by individuals, shall for life be the lawful property of such burghers as may possess them, and serve in bondage from generation to generation. The children of Hottentots brought up at the places of Christians, shall be compelled to serve until their twenty-fifth year. No Hottentot deserting his service shall be entitled to refuge

or protection in any part of the Colony." So far had the Boers departed from the spirit of the Company's charter. Such was their view of the responsibilities of white men towards a child-race.

In 1795, the rule of the Dutch East India Company came to an end, and the English took possession of the Cape. The first British occupation. The Prince of Orange, who had been driven from Holland by the French, sent a letter by a British Commander, ordering the Castle to be surrendered. But the time of Great Britain's responsibility for South Africa was once more postponed. It was only for seven years that the British occupation lasted. During this occupation, in 1799, the "South African Society for promoting the extension of Christ's Kingdom" was formed by Dr. van der Kemp and Rev. M. C. Vos. The former had recently arrived in Cape Town as a representative of the London Missionary Society, which had been formed in 1795. Some of the missionaries, in their home reports, soon began to accuse the Boers of abominable cruelty to the natives. The farmers, some of whom had been driven to despera-

tion by the Kafir invasions, vehemently denied the truth of these statements, and for many years constant tension existed between the missionaries and the Dutch and English Government representatives.

The second
British
occupation.

In 1802 the Cape again became a pawn in the conflict of European powers. By the peace of Amiens, which was signed 6000 miles away, the Colony was handed back to the Dutch. For four years it was well ruled by a Governor from Holland: reserves of land were granted to peaceful natives, and full political equality was given to all persons of every creed and colour, who acknowledged and worshipped a Supreme Being. But in 1806 the British, who were at war with France and Holland, again took possession, their conquest being subsequently confirmed by treaty, and by the payment to Holland of £6,000,000. Thus the responsibility for South Africa passed to the British. There were at the time 27,000 Europeans, chiefly Dutch, in the Colony, 18,000 free Hottentots, and 29,000 slaves. The British Governor was called upon to deal with Dutch, Hottentots, slaves, and Xosas, to



SOLDIERS DRINKING

satisfy the farmers, who regarded the natives as savage marauders, the missionaries, who claimed equal rights for the black man as for the white, and were supported by influential committees at home, and the King's Government in London, which continually changed its policy, and recalled the Governor whenever war broke out with the Xosas.

With the best intentions in the world, we destroyed the Hottentots as a nation. They were supposed to be under their own chiefs, and therefore were free from European rule; they paid no taxes, and were only tried in the law courts when a white man was concerned in a case. Reserves of land were set apart for them, and they could use any other land not already occupied. But as a matter of fact, they were under no law at all. Smallpox helped to break up their tribal system, and respect for their chiefs gradually disappeared. They might do a little work to get brandy and tobacco, but generally they lived the lives of rovers and vagrants, without fear of punishment for wrongs done to one another.

The condition of the Hottentots.

British deal-
ings with the
Hottentots.

The British Governors took away the authority of the chiefs, and put the Hottentots under British law. A Hottentot wandering without a pass from a magistrate or employer was to be treated as a vagrant, and the children of destitute Hottentots were to be apprenticed. All this was done to save the people from ruin ; the missionaries, however, raised the cry of oppression, and these laws were repealed, the final result being that the Hottentots gradually ceased to exist as a people.

Causes of the
Great Trek.

Our dealings with the Dutch and the slaves led to the "Great Trek". The Dutch, who naturally preferred the rule of their own people to ours, needed very gentle treatment. When only one-eighth of the people spoke English, Dutch was not allowed in the law courts. Schools were built, but all the teaching was in English. A series of bad harvests nearly ruined the farmers, and when they asked for protection against the Xosas, the measures adopted for their protection were forbidden by the Government at home, who were persuaded by the mis-



A BOER TREK

sionary societies, rather than by the missionaries in the field, that the arrangement was an act of tyranny.

The last straw was added, when the order was given for all slaves to be freed. Manumission of slaves. There were then 36,000 slaves, and laws had been passed for their benefit, which made the conditions of slavery light. In 1830, their food, clothing, and hours of work were regulated, and in 1833, all were suddenly emancipated, £1,250,000 being assigned by England as compensation. Their value was £3,000,000, and as much money had been borrowed with slaves as the security, the lenders seized other goods in order to recover their money. Even the small proportion of the value which was granted was payable in London, where the owners had to employ agents to collect it, so that they eventually received only one-sixth of the value of their slaves.

The Boers then determined to go where they would be free of British rule and taxation, and where they could deal with the natives as they choose. Once north of the Orange River, they would be their

own masters, for Great Britain had declared more than once, that she would not extend her rule beyond that river. In order to understand the results which followed the Boer trek, it is necessary to say something about the history of the Bantu tribes.

Rise of the
Zulus.

The Zulus were an unimportant tribe, until a chief arose named Tshaka, who learnt something of European methods of war. He formed his warriors into regiments, and armed them with a short stabbing spear. Having drilled and trained them to render absolute obedience, he hurled them upon the neighbouring tribes. By 1825, ninety-four tribes in Natal had been butchered or dispersed; the lads having been enrolled in the army, and the girls brought into the chief's kraal. The whole of South Africa was astir. As Tshaka advanced, he drove the tribesmen before him like sheep, and the Xosas applied to us for protection.

Other fugitives crossed the Drakensberg. One horde pressed on in a path of blood up to the borders of the Kalahari desert, and twenty-eight distinct tribes



A ZULU CHIEF

disappeared before them. Thus the future Orange Free State and the Transvaal, as well as Natal, were left desolate through Tshaka.

One of Tshaka's commanders, Umzili-^{The} kazi, whom the Dutch called Moselekatze, ^{Matabele.} instead of sending to his chief the spoils of a foray, turned north-west, to set up for himself, and covered his retreat by leaving a desert behind him. He established himself near the site of Pretoria, while his impies cleared the country from the Vaal to the Limpopo. They became known as the Matabele.

The country was thus opened out for the Boer trekkers. To leave their homes, and commit themselves to the unknown wilds, was a step needing immense courage. Their strenuous labour in reclaiming the land of the Colony had taught them, the women as well as the men, to endure hardships, and the Kafir wars had taught them to fight. Above all, they had absolute trust in the Almighty. Moreover they believed that beyond the Orange River lay the Promised Land of which they read in their Bibles. Having packed their

wagons and set forth, in several companies, they first bought some land from a chief left in great distress by Umzilikazi, and then advanced northwards, until they met with the Matabele, by whom a party of them were slaughtered. With marvellous courage, they attacked a kraal, and destroyed it, and a little later, 135 Boers fell upon the army of 12,000 invincible Matabele warriors, and defeated it. Umzilikazi then retired across the Limpopo, and the Boers proclaimed themselves masters of all the unoccupied land. A Constitution was agreed upon, one article of which pledged every man to have nothing to do with the London Missionary Society. The natives were declared to have no citizen rights, but were not to be enslaved, nor deprived of their lands without payment.

The Boers
enter Natal.

The Boers had now plenty of room to live, as they expressed their own wishes, "every man out of sight of the smoke of his neighbour's chimney". But the veld was poor land. Beyond the Drakensberg lay fertile Natal, uninhabited save by the few who had escaped Tshaka. There was also a handful of Europeans at Durban,

who had in vain asked the British Government to declare Natal a British possession. A party of Boers under Retief set out to explore, and being welcomed at Durban, asked Dingaan, brother and successor of Tshaka, for leave to settle. A deed was drawn up, and the Boers were invited to the king's kraal to sign it. In the midst of a friendly conversation, Dingaan suddenly shouted, "Kill them!" Sixty-six were dragged to the place of execution, whither thousands had been dragged before them, and put to death. Retief's body was afterwards found with the deed of gift of land upon it. At once 10,000 warriors were dispatched to the camp of the unsuspecting Boers, and presently 41 men, 56 women, 185 children, and 250 coloured servants were dead corpses.

Some of the party now wished to return, but the women were more resolute than the men. They appealed to their husbands not to quit that good land, and to take vengeance on the faithless murderers. From the Bible and their faith in God's special Providence for them they drew encouragement, and marched, with prayers

and psalms, to attack Dingaan, making a vow, that if they were granted victory, they would build a church, and ever observe the anniversary of the day in thanksgiving.

On December 16, 1838, the river, still called the Blood River, ran red after the defeat of 12,000 men. "Dingaan's Day" is still kept as the promised day of thanksgiving. The Boers then set up "the Republic of Natal," and made Panda king of the Zulus, on condition that he kept his men north of the Tugela. Natal was to be a white man's country.

Natal an
English
colony.

The missionaries soon began to complain of the oppression of the natives by the Boers. The outcry was increased when the Boers refused to allow additional natives to enter Natal; British forces came to the help of the black against the white, occupied Durban, and declared Natal a British Colony. The blacks thereupon began to pour into the country, knowing that they would be safe under British rule, and squatted on the land. The Boers trekked back again across the Drakensberg, saying that there was no

room for blacks and whites to live together. Thus began our responsibility for Natal.

We must now see how the British dealt The Xosas. with the Xosas. In 1812, when they had attacked the Colony, Colonel Graham was sent to parley with them, but the chief stamped his foot, and shouted, "This country is mine; I won it in war, and intend to keep it". The final result was that the Xosas were driven back beyond the Fish River, and a chain of forts was built across the border; the chief of these was called Grahamstown.

Again, in 1818, a chief begged for our help against a rival, who had defeated him, and as we could not allow a strong hostile power to arise on the border of the Colony, nor could we allow the continual bloodshed to continue among the tribes, we were constrained to help him. A strip of land between the Fish and Kei Rivers was then granted to us, which the British governor ordered to be left empty of inhabitants, as a protection against future inroads. But this empty strip was no protection at all, as parties of Xosas

continually crossed it, and wasted the farms, murdering and cattle-stealing. About this time about 5000 English settlers arrived, who had been reduced to poverty in England by the wars with Napoleon. The district in which they were placed in the east of the Colony is still the most English part of South Africa. In 1834, 12,000 Xosas broke in upon the settlers. This time 18,000 Fingoes, enemies of the Xosas, were brought from beyond the Kei, and planted upon the land to form a buffer, and the district as far as the Kei was declared British territory, and called the Province of Queen Adelaide.

**A Govern-
ment In-
quiry.**

In 1811 courts had been set up, in which all cases were to be tried, between blacks and whites alike. After the fourth Kafir war the Home Government ordered an inquiry into the charges of cruelty towards natives. Fifty-eight white men and women were tried, and 1000 witnesses, black and white, gave evidence. Nearly all the charges failed ; but the proceedings caused much bad blood between whites and blacks, and feeling ran very strong

against the missionaries and missionary work as well.

Later on, when the missionaries urged that the Xosas were being robbed of their land and that they had been driven by their wrongs to acts of violence, the Home Government wrote that the arrangement must be undone, because "it rested on a war in which justice lay on the side of the conquered, and had been justified by the systematic injustice done to them by the Colonists and the authorities for so long. They had a perfect right to seek by force that which they could obtain in no other way." So the country east of the Fish River was restored to the Xosas.

This was, however, soon shown to be a mistake. The Xosa chiefs simply laughed at our weakness. Murders of white people and destruction of farms went on as before, and in 1846 war broke out again, which ended in the Xosa territory being again formed into a Province, this time with the name "British Kaffraria"; with a British Governor, who ruled the people through their own chiefs.

The Province of British Kaffraria.

The natives soon discovered a new grievance. We had stopped the practice of "smelling out," in view of the awful suffering and loss of life which it caused. They took this to mean, that we wished to hand them over to the power of witches and spirits, so as to weaken them against us. In 1850 forty-six men in the border villages were murdered in cold blood. The eighth Kafir war began, and was carried on with great sacrifice of money, and of life on both sides, until the food of the Xosas came to an end. Again peace was made, which was intended by the Xosas to be only a truce. But they never fought us again, as they destroyed themselves through their own madness.

The "Xosa
madness".

One day in the year 1856 a girl brought "a message from the departed Xosa warriors". The people were to throw away their seed-corn to show their confidence in the spirits, and to kill all their cattle to satisfy them with blood. On a certain day myriads of cattle would spring from the ground, the land would be covered with enormous crops, and the spirits would appear to fight as of old ;

the heavens would fall, and crush all who disobeyed, together with the Fingoes and the whites. The belief in spirits was stronger than the influence of the British Governor and the missionaries. The chiefs urged the people to obey, expecting that when they were desperate through hunger they would be invincible. Great kraals were built for the expected cattle, and granaries for the corn, great bags made for the milk, soon to be plentiful as water; the oxen were sacrificed, and the seed-corn thrown into the rivers.

The day dawned, the sun passed over the sky, the evening fell, and nothing happened. The people were starving. Horror followed upon horror. Men fought for what could be found of roots or plants; dysentery was caused by the strange diet of shell-fish, and a stream of living skeletons poured into the colony begging for food. Seventy thousand persons perished, and the power of the Xosas was broken for ever. British Kaffraria was then made a part of the Cape Colony Province. Most of the land is held in common by the tribes, and allotted

by the chiefs ; but under certain conditions the natives may own their own land, and may sell it, though in some parts not to a white man. The Governor to whom this excellent arrangement was due was Earl Grey, who in 1855 passed the Glen Grey Act.

British administration of Kaffraria.

Under this Act the old native Pitsos were formed into administrative bodies like our County Councils. They have to see to the raising of money by rates, for building roads, waterworks, and bridges, and establishing schools. They see to the engagement of natives for employment ; and control such things as huts and kraals, beer-drinking and dancing, fencing, and wood-cutting. It is considered by natives to be a great honour to be members of the Native Council.

Education.

Earl Grey also set himself to improve the conditions of native life. He opened a hospital, where black people could be treated free, and so showed the folly of witchcraft as the cause and remedy for sickness. He made roads and sea-walls, and so taught the natives the value and dignity of honest labour. He encouraged

the missionary Societies to open industrial schools, where boys could be taught to be gardeners, carpenters, blacksmiths, and the like, or educated to be schoolmasters and evangelists. That was the true way to meet the responsibility toward the native peoples, a way found only after many well-meant experiments had failed, and a way which the Boers never tried. There is not a better contented people anywhere than our old Kafir enemies.

It was not long before the British found that their responsibilities could not end at the Orange River. They were compelled to interfere with the affairs of Basutoland.

Basutoland lies among the mountains east of the Orange Free State, and is well watered, fertile and suitable for growing wheat. It was at this time governed by the "warrior-diplomatist" Moshesh, who had gathered together among the mountain strongholds fragments of various tribes scattered by Umzilikazi. He invited missionaries of the Paris Evangelical Society to settle among his people, who had already done splendid work. The Boers, returning from Natal, settled

The affairs of
Basutoland.

on land which he considered to be under his rule, along the banks of the Caledon, a tributary of the Orange River.

Moshesh made no objection. He supposed that the Boers were there with his permission, and would respect his authority. Presently he heard that they were selling land to one another, and wrote: "Do not barter my land. It is not the custom of the Basutos to do so." The Boers paid no attention, so Moshesh appealed to the Cape Government, and was told that the Boers were not under its rule. But very soon the Cape Government changed its mind, in the hope of making the Basutos a buffer state between the Orange Free State and Natal, and preventing the Boers from finding an outlet to the sea. Moshesh was acknowledged to be the sovereign of a large tract of land, upon much of which the Boers were settled. He was to receive £75 a year, and to allow a British officer to reside in his kingdom; and he was to keep peace within all this territory, among both Boers and natives. "No other document ever signed in South Africa cost so much

blood and treasure as this, or was productive of so much evil in various ways."

How could Moshesh govern 1000 Boers, and half a dozen turbulent tribes as well? The Boers would not have it. They declared themselves independent of Great Britain, and set up a Republic at Bloemfontein. Sir Harry Smith marched against them, and defeated them at the battle of Booplatz (1848). Those who refused to submit to British rule, under the lead of Pretorius, crossed the Vaal, and with our permission set up the "South African Republic". Two years later the Orange River Sovereignty was also left to itself by Great Britain, in spite of protests from the people, who saw how dangerous Moshesh would be to them. Thus we laid aside our responsibility for both the Transvaal and the Free State.

Then began a series of disputes between British, Boers, and Basutos, which were managed very badly by the British. We cannot give the history of the four Basuto wars, in all of which Moshesh more than held his own against British and Boer alike. We followed on a large scale the

policy which the English master is often blamed for following in dealing with his native household servants—scolding them needlessly one day and petting them the next. He received promises of help from British officials, which were broken by their successors, who said they could not be bound by what had been done before they came. Moshesh never knew where he stood. “During five years of office,” a British Governor wrote, “there have been seven Colonial Secretaries, each of whom held different views on important points of policy.” At one time we supported Moshesh in making extravagant demands upon the Boers; then we blamed him for the actions of the chiefs, whom he declared he could not control; then we made terms, against him, with the very rebels whom we had condemned. When we claimed to rule Basutoland, and advanced against him with a strong force, to punish him for certain outrages upon the border farms, he beat us back. Orders came from home that nothing more was to be done. Then we treated the Boers as we had treated Moshesh. As General Botha

said, we first blew hot, then blew cold. We left the Boers to settle their own quarrel with Moshesh, and the savage power we had done so much to build up upon their borders.

Things could not rest so. In 1864 ^{The Boer view.} one of Moshesh's chieftains crossed the border. Then President Brand issued a proclamation, the words of which show us in several points the temper of the Boers. "The hour has come, when, placing our trust in God, we must attack the Basutos. Rise, then, brethren of the Orange Free State! To arms, in the Name of God, for the defence of your rights and the protection of your homesteads, and for the suppression of the violence and arrogance of the Basutos. Be courageous and strong, and put your trust in the righteous Judge, who hears the prayer of faith."

Moshesh also issued a proclamation. ^{The Basuto view.} "Only two Boers have been killed by my people, and one case would have been judged among white people to be manslaughter, not murder; while scores of my subjects have been murdered by the burghers. I only wish to protect my

people from oppression; all know that my only sin is, that I possess a good and fertile country." This was the Basuto view of the matter.

Nothing decisive was done, but in 1868 the Boers gathered their whole strength, and invaded the heart of the country. The people were reduced to the last extremities, and it was clear that as a nation they would cease to exist. Then Great Britain stepped in in earnest; Basutoland was declared to be a British Protectorate, and annexed to Natal. Moshesh died with the knowledge that his country was now folded in the arms of the Great Queen.

This was what he had always desired. When we abandoned him in 1854, he said to his Pitso: "The Queen has not left us for ever. No sovereign ever did throw away her subjects. She is sitting at the top of a high mountain, looking down upon us her children, white and black, who are playing below, and sometimes quarrelling. Some day she will come back among us. On that day I shall rejoice as I rejoice at the rising of the sun."

Basutoland is now a Protectorate. A ^{Progress of} British Resident and a small staff ^{the Basutos.} of officials govern the country through the chiefs; no white man may own land, and the people are loyal, peaceful, and wonderfully prosperous. Sir Godfrey Lagden gives four reasons for this. First, the sympathy and patience of the High Commissioners. Second, the rule through the native chiefs. Third, the long trials through which the people have passed, which have developed and purified their character. "Each of the fragments of the people formed into one by Moshesh has contributed something to the formation of a law-abiding, intelligent nation." "I would sooner trust a Basuto," another writer says, "than many a white man." Fourth: "As one in whose office it has fallen to be acquainted with a wide range of missionary and educational work, I regard it as an ascertained fact, that missionary effort has aided British policy in fostering the advancement of native races, which has turned to their material advantage." "Here," said Mr. Sloley, Sir Godfrey's successor, "is a unique spectacle in South

Africa ; a native tribe living in peace and prosperity under its own laws ; a people advancing in civilization, and having everywhere the advantages of religious and secular education freely offered them. If one influence more than another helped the Basutos, it was the missionary influence which began seventy-five years ago."

Discovery of diamonds.

Thus matters were settled in the East. Soon new responsibilities were laid upon us in the West. The year 1867 was a sad one for the Boers ; the rinderpest had carried off their stock, the land was impoverished, and thousands were dying of disease and starvation. Suddenly a great change came. Diamonds were found at Kimberley, in Griqualand.

Griqualand annexed.

The Griquas were a weak race, descendants of Boers who had married native women. None knew how far the land claimed by them spread, and the Boers thought the district of no value, but when diamonds were found, they laid claim to a great part of the country. The Griquas engaged a very able lawyer, who argued their case cleverly—some say too

cleverly—before the Governor of Natal, who was appointed umpire. The Boers did not appear to plead their cause; the boundary was drawn east of Kimberley and Mafeking, and Griqualand was declared a British Protectorate. The Boers appealed to the Home Government, but the case was given against them, though they were paid £90,000 in consideration of their claim. What precisely were the wrongs and rights of the matter will never be exactly known, nor can the question be raised now. The fact remains, that Griqualand was added to the Province of Cape Colony, and to the responsibilities of Great Britain.

Further north there were a number of Bechuana tribes, the chief of which were the Bamangwato, under King Khama, “a Christian and a hero,” as Sir Charles Warren called him, who had defeated the impies of the great Umzilikazi himself. There were constant feuds among the tribes; when some of the chiefs asked the Boers to help them against their rivals, the Boers asked in return that they should allow themselves to be annexed to the

The Boers in
Bechuana-
land.

South African Republic (i.e. the Transvaal). Khama, however, appealed to Great Britain. "The Boers are coming into my country," he said, "and I do not like them. Their actions are cruel among us black people. We are like money, they sell us and our children. There are three things which distress me: war, selling people, and drink. The custom of the Boers always has been to cause people to be sold, and to-day they are still selling people."

Bechuana-
land a
British Pro-
tectorate.

We listened to the appeal, and broke up the two little Republics, which the Boers had set up, called Stellaland and Goshen; and Bechuanaland also became a British Protectorate. Mafeking was made the residence of the British Commissioner. The expedition cost us £1,000,000.

The Trans-
vaal Boers
and Seku-
kuni.

Something of the same kind happened in the north of the Transvaal. The tribes driven out by Umzilikazi returned, and increased in numbers, and the old disputes arose over the possession of the land. A war with one tribe, the Baramapulana, lasted for three years, and the Boers had to grant terms of peace in

favour of the enemy. This was hardly done when the Bapedi, under Sekukuni, rose against them, and the burghers again took the field.

The President at this time was Mr. Burgers. He had been a minister of the Dutch Reformed Church, but had lost his faith; the devout burghers could not follow his lead with the same confidence in the help of God that had strengthened them against the Zulus. Many had even moved out of the country rather than submit to his rule. The attack upon Sekukuni ended in a rout.

They were now in great danger. Their treasury was empty, the army panic-stricken, and the burghers almost in a state of civil war. On the north they were threatened by the Bapedi, while on the north-east it was known that the Zulus, under Cetshwayo, were preparing to attack them. To get them out of their difficulties, we annexed the Transvaal (1877), and a British Governor took the place of the Boer President. Sir Garnet Wolseley advanced against Sekukuni and took him prisoner.

Annexation
of the Trans-
vaal.

Cetshwayo's
ambition.

The Zulu danger, however, still remained. Cetshwayo had always professed to be friendly towards us, and it was in the presence of the British Commissioner that he was crowned in 1873. He immediately began to build up a strong Zulu power, intending to revive the old days of Tshaka. His warriors, by constant drill and training, became the finest body of men in South Africa. But whom were they to fight? Their territory was hemmed in between the Transvaal, Natal, and the sea; if they fought at all, it must be with white men, or with black people under their protection. Cetshwayo became more and more troublesome, and continually tried to stir up rebellion among the other tribes. At last he carried off some women from Natal and killed them.

The Zulu
War.

The British Governor was most kindly disposed toward the natives, but for the sake of blacks and whites alike, he called upon Cetshwayo to disband his army. Cetshwayo refused, and in 1879 a British force was sent against him. In the first battle, at Isandhlwana, the British were

caught unprepared by 20,000 Zulus; 700 soldiers and 130 colonists were killed, and the Zulus passed on to ravage Natal. At Rorke's Drift, on the Buffalo River, were 130 soldiers, who held their post for eleven hours, when the Zulus retired, and Natal was saved. Six months of fighting followed, during which the Zulus lost 10,000 men, till at the battle of Ulundi their power was finally broken.

Zululand is now part of the Province of Natal; the chiefs rule under the Governor, and most of the land is reserved for natives only, and held in common. The Zulus are still the finest men in South Africa.

The Boers failed to realize that we had saved them, and three years after we had delivered them from Sekukuni, on Dingaan's Day, 1880, they declared themselves again to be independent of Great Britain. An English force advanced, and was defeated at the battle of Majuba Hill; whereupon the Transvaal was declared an independent Republic.

The Transvaal Boers were now free to live their own lives in their own way,

Zululand
under British
rule.

The Boer
War of 1880.

The Trans-
vaal inde-
pendent.

and develop the land without fear from Briton or from native. They were the same people that had left Cape Colony seventy years before, in their dislike of British rule. They had been cut off from education and progress; the Bible was their only literature. Their old dislike of paying taxes remained, but the Government cost little, and the veld was wide. A handful of natives located by each farm supplied the labour; if that land could speak, it would have many a sad tale of sin and suffering to tell. Their lives were dull and uneventful, and most of them had a hard struggle for life, because they did not know how to make the land give her increase. The history of South Africa had taught them that England's policy at any time might change, and they were ever scheming to strengthen themselves against her.

The discovery of gold.

Then, for the second time, a great change came, which lifted them out of their poverty. In 1886 gold was found on the Rand (that is, the Reef, where Johannesburg now stands). At once white men began to flock into the Trans-

vaal. President Kruger told them plainly that he did not want them, and that if they came, they must live on such conditions as he laid down. They demanded privileges which he would not grant; the taxes were very heavy, and the taxes were largely spent on war material. Most of this came up through Delagoa Bay, for they had no outlet of their own to the sea. At one time they laid claim to the Bay, in spite of its long occupation by Portugal, and when this failed, they tried another way, through Swaziland.

The chief of the Swazies had asked before this for British protection, which we refused to give. There were many Boers in the country who had obtained rights of mining and grazing, and these set up "The Little Free State". We approved of this, only insisting that part of the country should be reserved for the natives; but we blocked the approach of the Boers to the sea, by declaring Tongaland a British Protectorate. One more native state was thus taken under the British flag.

We must for the moment leave the "Outlanders," as the mining people in the

Swaziland
and Tonga-
land.

The
Matabele.

Transvaal were called, in the midst of their troubles with President Kruger, and go north to Matabeleland, where Umzilikazi's men had settled when driven from the Transvaal across the Limpopo.

The
Chartered
Company.

Here they cleared the ground of all the tribes upon it, and took their place. For seventy years, year by year, they raided the peaceable Mashona, on the east; the capital of their king, Lobengula, was called Buluwayo, "the place of slaughter". At this time the Germans, the Portuguese, and the Boers were alike wishing to annex the country. Mr. Rhodes managed to secure a concession from Lobengula, and organized the "British South Africa Company," with a Charter from the British Government, to work the minerals and farm the land. Towns sprang up, the population both of blacks and whites rapidly increased, and skilful farming took the place of scratching the earth with a hoe. But in 1893 the Matabele again attacked the Mashona, and the Chartered Company took up arms to protect them. The war ended in the capture of Buluwayo and the death of Lobengula, and the addi-

tion of Matabeleland to the responsibilities of Great Britain.

In 1896 the Matabele rose against the Rhodesia. white Government, and their old enemies the Mashona joined them. After much fierce fighting, Mr. Rhodes, with two companions, went unarmed into the heart of the Matoppo Hills, and, in spite of the warning given by the fate of Retief at the hands of Dingaan, asked for an interview with the chiefs. His courage was rewarded, for the chiefs disbanded their armies, and the war came to an end.

Meanwhile things were going from bad The Boer war of 1899. to worse in the Transvaal. The Outlanders pressed their grievances on President Kruger, but he would not listen. At last a party of British, under Dr. Jameson, broke into the country, although they had been forbidden by the authorities to do so, hoping to seize Pretoria when the Boers were unprepared. The raid failed, as it was bound to do, but it called attention to the Outlanders' grievances. In 1899 war broke out, and the Orange Free State joined the Transvaal in taking up arms against Great Britain.

South Africa
united.

We cannot tell the history of the war. Many an English home was left desolate of husband or sons and thousands of graves show where brave men died of wounds or of fever. Thank God, those awful days are over. And still more may we thank God, that the wounds inflicted on both sides, which seemed incurable, are forgotten and forgiven. South Africa is united as one nation, with a South African Government responsible to a South African Parliament, elected by the South African people, under the British flag. The saying, "Africa for the Africans," does not mean "Africa for the English," or "Africa for the Dutch," or "Africa for the native"; it means, "Africa for all who will live for Africa," all who set before them, not their own selfish wishes, whether they be white or black, Dutch or English, but the good of the whole country. We do not want to block the Transvaal people from reaching the sea; the Transvaal, as much as the Cape, is a part of South Africa, and the good of one is the good of all. If it be not so, "Africa for the Africans" may come to mean some day, "Africa for the



ARMOURED TRAIN NEAR ESTCOURT



RETURN OF TROOPS AFTER NICHOLSON'S TREK

black man"—the educated, civilized, organized black man, in his thousands against the white man's tens.

It is our responsibility to-day to see that this day shall never dawn. The strange changes and chances of African history show to us Englishmen responsibility added to responsibility, often against our will, often through wrongdoing on the part of ourselves or others. Greed, cruelty, lust, bloodshed, appear on the record; for these we must try to make amends. We have to face our responsibilities as Christ would have us face them, to look upon the natives as Christ sees them; in Christ must British, and Boers, and natives be joined together in one body, in love; to the measure of the stature of the fulness of Christ must the child-races grow, according to the working whereby He is able even to subdue all things unto Himself.

South
Africa's
claim upon
England.

CHAPTER V.

WORK AMONGST EUROPEANS.

The Eng-
lishman in
South
Africa.

THE average Englishman who goes to South Africa with a little capital, has been accustomed to see the parson in the home parish, supported by the gifts of men who died hundreds of years ago ; and a parish church which was built in like manner in days long past, and is carried on without great expense to himself. He is fond of saying that "they" will do this or that connected with religious matters. He has not learned the duty, and the joy, of giving. When he leaves England to make his fortune, his religion is not in a front place in his mind. Above all, he has not been used to think of himself as a member of a working society. In South Africa, he has to play his own part, both in the life and in the work of the Church. "Every Englishman in South Africa," said

Lord Selborne, "is a missionary, for good or for evil."

It has often been said that Africa either Difficulties of life in South Africa. makes or mars a man. He is surrounded there by fierce and new temptations. "Many a man who in England would have led a decent, respectable life, cannot stand the strain that Africa puts upon his character. England sends out splendid men of all ranks who are a credit to her religion, her home life, and her institutions, nevertheless each year hundreds of gentlemanly pagans leave our public schools, and thousands of other pagans leave our "provided" and "non-provided" schools, to seek their fortune among untutored heathen, who instead of lifting up the heathen by their example, are inclined to throw off the remains of conventional religion and morality, when the public opinion in favour of conventional righteousness which surrounded them in England is no longer there to support them. But those who come through the ordeal (and they are not a few) are better, stronger characters than they would have been if they had stayed at home."

Thank God, the days are past when Bishop Gray had to write, "Lay ministrations are of no use". It is true that many white people by their inconsistent lives cause the name of God to be blasphemed among the heathen, nevertheless there are many colonials who are zealous for their Church. The amount of Church work that has been done, and is being done, by laymen, often for long periods at a time, is very great. Our fellow-countrymen in South Africa need our prayers, that the faithful may be strengthened and confirmed, the careless roused, and the tempted succoured.

It is those who most need the Church's support that it is most difficult to reach. But sometimes it is the very difficulties of life that raise a man from the weakness of dependence upon himself to the consciousness of the "present help in trouble" of God.

A striking instance of the comfort of these ministrations was given at the time of the war. A soldier wrote :—

"Church in Bloemfontein was the most impressive ceremony. I used to ride in,

A scene in
Bloemfontein
cathedral.

every Sunday I was not on duty, across the four miles of unbroken flat veld. Soldiers nearly filled the church, but here and there civilians were dotted about, and the vast monotone of khaki was occasionally broken by the red and blue uniform of a nursing sister. There seemed to me something unutterably pathetic in the prayer and praise of those splendid men. Some of them, for certain, were listening to the old familiar words for the last time; all were singing the songs of Zion in a strange land, far away from those with whom they were wont to worship. Even now I cannot think of the singing of that most beautiful hymn, "Peace, perfect peace," without the tears springing into my eyes. . . . Easter came before the advance, and the triumph of the Easter hymns surged upwards from a thousand soldiers' lips. Lord Roberts never missed the morning Service. Undistinguishable from the crowd unless by his white hair and the band of crape about his arm, the Commander-in-Chief was the last to enter and the first to go. Surrounded by his aides-de-camp, he sat alone in the front

pew, beneath the pulpit. There can have been few among his fellow-worshippers who forgot to breathe a prayer for the protection and comfort of that heroic man; so brave in the hour of danger, so steadfast in the hour of affliction, so merciful in the hour of victory. More than three quarters of the congregation were in the habit of staying for the Communion Service, and the place of those who left was quickly taken by others. Far from home and those we loved, and surrounded by foes, in the participation of that sacred rite we realized the power of the spirit to annihilate time and space, the certainty of eternal union with those we love, the truth of the Infinite and Unknowable.”¹

Another wrote from Mafeking :—

“Men learnt in those days what their faith meant to them. Home has become a sweet word, even to those who thought little of home before. And many who were sinful have found conviction of sin and the saving grace of repentance, and many more who denied their God have learned to know Him, in this village town

¹ “A Subaltern’s Letters to his wife.”

of battered dwellings, whose streets are littered with all the grim débris of war.”¹

The present condition of the Anglican Church in South Africa is due largely to the work of Bishop Gray. In 1806 Henry Martyn, on his way to India, was asked to officiate at a funeral at Cape Town. He searched everywhere for a Prayer-book, as he had left his own on the ship, and the only person who had one was a Nonconformist missionary. In 1906 there were ten South African dioceses, with 500 clergy, and tens of thousands of Church members. The Christians unconnected with the Anglican Church are far more numerous, but we are at present concerned chiefly with the work of the Anglican Church, or as it is called in South Africa “The Church of the Province of South Africa”. To God be the praise for all that has been done. Under Him, it is to the Society for the Propagation of the Gospel that the expansion of the Church has been mainly due.

For a long time no Services were allowed in Cape Colony but those of the Dutch

Henry
Martyn at
Capetown.

The first
Anglican
Services.

¹ “Dop Doctor,” p. 306.

Reformed Church. When, in 1819, immigrants were brought out from England and planted in the Eastern districts, the S.P.G. provided a clergyman, who received part of his stipend from the Government; and also provided £500 for building a church at Cape Town. The local Government, however, thought that "such a building was not wanted there," and the church was built at Grahamstown instead. The English Church Services were held in the Dutch Reformed Church, Adderley Street. This act of brotherly love on the part of the Dutch was highly appreciated.

**Bishop Gray,
1847.**

At the end of another thirty years there were fourteen clergy and eleven churches. But Church life sank to a low ebb for want of a responsible head. The first English Bishop in South Africa was Robert Gray, who was born in 1809, and in 1847 left the vicarage of Stockton-on-Tees to become Bishop of Cape Town.

**His initial
difficulties.**

He found no Church organization whatever, and the clergy were many of them quite unsuited to their work, the difficulty of which indeed can hardly be exaggerated. Between Cape Town and Graaf

Reinet, 500 miles on one side, and Cape Town and George, 300 miles on the other, there was not a single English clergyman, nor was there a single English Church between Cape Town and Port Elizabeth, a distance of 900 miles. Lay catechists could do very little. The people had never known anything but the Dutch Reformed Church, and the Bishop met with much suspicion and opposition. The Cathedral Church, St. George's, which had been built in 1830, was an exact copy of St. Pancras' Church, London. It was built by a joint-stock company, and some of the shareholders were Jews and atheists. The offerings went to pay interest to the shareholders. Independents and Methodists were quarrelling among themselves, and with one another; missionaries were much disliked because of their action on behalf of the natives. Missionary Institutions, except those of the Moravians, were called by the colonists "nests of idleness". There had been so long a gulf of separation between the black and white man, that the black man had no longer any wish to enter the Christian Church, the doors of which

were shut against him. By the Dutch generally he was regarded as accursed, for the sin of Ham.

His encour-
agements
and aims.

But Bishop Gray found encouragements also, and was often amazed at the warmth of the welcome he received. He was resolute in holding to what he felt to be truth, but he was also gentle and kind of heart; he gave his opponents credit for acting from right motives, and many of them eventually became his firmest supporters. His aim was not simply to be a Bishop for the English in the Colony; the black people were equally his care. In his first sermon in Cape Town, in continual charges, and by his direct efforts to help the coloured people, he pressed the claims of the kingdom of Christ. It was partly through him that the Universities' Mission to Central Africa was started. He founded Zonnebloem College, "for the education of sons of chiefs, from all parts of Africa, in the Christian faith". He proposed at one time to resign his see, and go to Natal as a missionary bishop. He made two visitation journeys in his ox-wagon, one, in 1848, lasting four months, of 3000 miles, and one in

Missionary
tours.

1850, lasting nine months, and covering 4000 miles. In these days of railways, such figures do not mean very much ; but in an ox-wagon, on wretched tracks, or none at all, over precipitous mountains, across steep ravines, and unbridged rivers, among savage tribes whom no white man had ever visited, through country where he was often obliged to walk for days together, it required marvellous endurance. The first journey was within the limits of the Colony ; in the second, he also traversed the Orange Free State, crossed the Drakensberg into Natal, and returned through the Transkeian Provinces, which was then a wild and savage country. At one place he wrote, " This is the ninth night I have been unable to undress, or go to bed ". Several times his wagon was broken, once overturned. " I don't think," he wrote again, " that during the month I have been here I have had more than an hour of leisure. I have been obliged to leave much undone, though I have worked, I may fairly say, night and day."

During the course of his first journey he confirmed 900 persons ; everywhere he

The fruit of
his work.

tried to arrange for the provision of clergy, schools, churches, and teachers. He formed plans for the division of his vast diocese, and before his death saw it divided into six; the fourteen clergy had become 127, and new life had been breathed into the whole Church.

The Colenso controversy.

His life was saddened by a long controversy with a brother Bishop, Colenso of Natal, who had published books which were thought to contradict certain articles of the Christian faith. Bishop Gray called a Synod, which condemned Colenso. Bishop Colenso, however, maintained that the condemnation was invalid, and appealed to the law-courts in England in support of his contention. After years of litigation it was at length decided by the English law-courts that the Church of South Africa was a "voluntary body," with no claims on any but those who chose to join it, but that those who did join must accept its rules. Bishop Colenso, however, and those who adhered to him, continued to maintain that the Church in Natal was not in any way subject to the Bishop of Cape Town and his synod, and an appeal

to the courts secured him the retention of his salary as Bishop of Natal.

In accordance with the constitution of the Church which Bishop Gray helped to inaugurate, the ten dioceses which now exist form a Province; the communicants elect representatives to the diocesan synods, and the diocesan synods elect to the provincial synod which meets every five years. No diocese may make rules contrary to the provincial synod's resolutions. In the provincial synod the Archbishop presides, and the House consists of all the Bishops of the Province, one priest for every ten, and an equal number of laymen, who must be communicants over 21 years of age.

The constitution of the South African Church.

Bishop Gray died in 1872, and was buried with every outward sign of public mourning.

We cannot here tell of the many South African Bishops who have shown themselves worthy successors of Bishop Gray — of Webb, Armstrong, Merriman, Jones, and others. We will try now to give a picture of the life of the Church as it is to-day.

Bishop Gray's death and successors.

The following observations, extracted

The religious
condition of
South
Africa.

from the official "Transvaal Handbook," apply to almost all parts of South Africa. "All the various religious bodies are straining every nerve to supply the spiritual wants of the people, and an enormous amount is still waiting to be done. The clergy are entirely dependent on the offerings of the people, who must be prepared to contribute towards the stipend of their minister, and the building and upkeep of their church. The State gives no money for religious purposes, though sites for buildings are granted. Some fine buildings have been erected in the large centres of population.

"The Dutch Reformed Church has everywhere the finest buildings, and the greatest number of members. The Presbyterians have thirteen European congregations, and eleven native churches. But as they have no training college of their own, and have to look to the mother country for their ministers, their extension largely depends on suitable men coming from home. The Transvaal does not seem to command such men at present. The Wesleyans were never more prosperous



THE DUTCH (REFORMED) CHURCH AND THE PARLIAMENT HOUSE, PRETORIA



SNOW IN SOUTH AFRICA. DRAKENSBURG MOUNTAINS

(See p. 3)

and progressive than to-day, and the future promises even larger results."

In this extract the work of the Anglican Communion is not mentioned at all. Such a compilation could not mention every-thing; nevertheless there were in the Transvaal, in 1910, 100 Anglican clergy, and work was being carried on in fifteen centres, apart from the big towns. Possibly the compiler dealt with the three religious bodies which possessed the largest incomes. In 1909 the Dutch Reformed Church claimed half the white population, and the Anglican only one-fifth.

Compara-
tive position
of the Angli-
can Church.

Finance is a difficulty everywhere, but is greatest of all where English Church people are concerned, who have been accustomed at home to benefit so largely by endowments. The mines have made a few people immensely wealthy; but the average colonial is not by any means well off. Each diocese has its finance committee, which makes grants from such central funds as can be obtained, for the building of new churches, and for the stipends of clergy. Each parish is invited to send four Sundays' offerings a year to this fund.

Church
finance.

Thus in a parish in Grahamstown diocese, the Church officers guarantee £100 a year, which is provided by collections and subscriptions, the diocesan fund contributes £40, £20 come from an endowment (a very rare thing), and the native church adds £30. All members of native churches, as we shall see, have to make monthly payments; besides this £30 for their own priest, this parish is assessed, as all native parishes are, at £10 a quarter for the diocesan fund for native work. If we bear in mind the smallness of the congregations, it is clear that the amount contributed by lay-people for Church work is very large. It is also increasing rapidly.

Need of
African-
born clergy.

For some time to come Anglicans, Presbyterians, and other religious bodies will have to depend largely upon the Home Church for the supply of clergy. The spirit of South Africa is opposed to the recognition of ministerial vocation. Commercial enterprise and the idea of "getting on" have so taken hold of the people, that it is difficult for them to contemplate the prospect of a vocation that will prove un-

renumerative. Yet men born in South Africa, are just those most likely to be valuable in the service of the Church, whether among white or coloured people. They have in them the spirit of the country, and should be able to sympathize with those among whom they minister. The tide is, however, beginning to turn. There are now thirteen African-born clergy, and in St. Paul's Hostel at Grahamstown, which has rooms for eleven candidates for Holy Orders, there are (1911) seven students in residence.

Church life in the cities and towns is The towns. not unlike what it is in England. In Cape Town, besides the cathedral, there are seven churches, in Grahamstown, six.

It is when we pass from the cities to The dorps. the small towns or country districts that the distinctive character of South African life appears. The majority of the people living in a "dorp" will be Dutchmen or Germans, with a few Jews. The magistrate, the store-keeper, the doctor, the schoolmaster, the postmaster, the bank-manager, the Cape police, the railway people, will be English. Between these

there are no lines of social separation such as are found at home. It is not birth or even wealth that settles each man's place in society. The South African settlers judge of a clergyman by his merits as a Christian and a man.

A country parish.

Let us look at a sample parish in Grahamstown diocese. It is 130 miles long by 30 broad, and contains 120 miles of railway. The priest lives in the largest town. Sunday begins with a Celebration in the Native church, with forty communicants, and another at the English church, with four. Morning Sunday School (white), for fifteen children, follows at ten; Matins at 10.30, attended by perhaps fifteen adults. At 3.0 Evening Prayer, to which 150 natives come; the sermon is translated by two interpreters into Dutch and Kafir. At 6.30, English Evensong is held for a congregation of about thirty.

During the week the parish priest goes round to his villages; once a month he leaves the Sunday Services to laymen, and visits one of the larger dorps.

How work begins.

The beginning of work at these is nearly always at the invitation of one of the lead-

ing citizens. The bank-manager, for instance, in a certain dorp had a baby to be baptized. He asked the priest to come, and the service was followed by a talk as to the possibility of regular Services, which ended in the priest promising to go quarterly or monthly. In such a case, the magistrate will probably allow the court-house to be used ; if not, some other place is found. Soon it was proposed to build a church, a subscription list was started, a bazaar held, and in time a church was built, of red brick with corrugated iron roof, costing £500, and holding sixty people. This is a typical example.

At another place a Service was held in the station refreshment room ; a sergeant undertook all preparations, and carried the bag round for the offerings, not only to those present, but to those who did not attend. A school was opened for the white children (about 15) living anywhere near, and a schoolmaster obtained, with a Government grant. When any change takes place in the railway staff, the people near try to secure the appointment for a

man with a large family, so as not to lose the grant. This school was held in the waiting-room ; until one day a passenger waiting for his train was awakened by the teacher bringing in the desks, and the station-master had to forbid it. So they got an old soldier's hut from the nearest military station, which would hold forty people, and this was gradually improved into a respectable school-chapel.

The priest sets out on a Thursday at 10 p.m., and after lying down in the railway carriage till his train starts at 3 a.m., reaches his station at 6.0, and starts for his dorp, perched up among the bags on the top of the post-cart. He puts up at the inn, or at the house of one of the residents, and spends the afternoon visiting, and collecting a choir for the Friday evening's practice ; Saturday is given up to the native location. The Sunday Services are the same as at the centre, with the addition of one in the prison.

On the Monday he starts off again at 4.30 a.m. for his railway town, spends the day in visiting, holds an evening Service, and catches the return train at midnight.

This is a specimen of what is going on in many districts in South Africa.

At Salisbury, in Rhodesia, the people ^{Pioneer work in Rhodesia.} built a "cathedral," which was "the finest place of worship to be found for hundreds of miles". Its windows were of calico, the altar was made of packing cases, the Bishop's prayer desk of whisky cases, and the altar-cross was cut out of cigar boxes. There is now £4000 in hand for a cathedral church. At Umtali, Services were begun in the court-house, and presently a church was built, but for months there was practically no congregation. Yet in a year's time, half the white population of the town were attending Service. At another small town the chief clerk at first held Services in the court-house, which was lighted by candles stuck upon assegais. Then a good man the death of whose wife was a great grief to the whole community, gave the house which he had built, to be used as a church, and the rest of the people fitted it up. At Bulawayo, Services were held in the dining-room of the hotel, by the engineer and resident magistrate; before a year had passed 1600 persons out

of 2000 enrolled themselves as Church members, and built their church.

Scattered
homesteads.

A parish of 3000 square miles is large enough, but the word "parish" must not blind us to the terrible loneliness of the lives of many in South Africa. Along the 8000 miles of railway, far away in the veld, there are platelayers' houses every five miles; stations with a small staff of officials and their families, block-houses to guard the bridges, railway camps, where the drivers and guards have their homes, and, within a radius of ten or twenty miles round the stations, there are farms scattered here and there. The needs of these isolated people are in part supplied by the Railway Mission.

The Railway
Mission.

The "South African Church Railway Mission" has been carried on for nearly twenty years. At first one missionary travelled by goods' train, or by trolley, or on foot, over the 1500 miles of line in the diocese of Grahamstown, visiting the whole district once a quarter. In 1895 the railway authorities provided the Mission with a coach, in which the missionary could eat and sleep, as well as travel. This was

knocked to pieces during the war, but now instead of the one coach there are three, which work in four dioceses, on 7000 miles of railway. Instead of the one chaplain there are ten clergy, three laymen, eleven lady workers, and four trained nurses; also three catechists, who work among the native people. Services are held every week, fortnight, or month, in a large number of centres which can be reached in no other way. The workers, moreover, are constantly summoned to minister to special needs. Here a baby has to be baptized, there a ganger's wife is ill, a man has been accidentally injured, or a person has died and needs Christian burial. The centres in time become self-supporting parishes. Naaupoort, a little south of the Orange, and an important junction on the line from Port Elizabeth to Bloemfontein, was in 1892 a cluster of wooden huts. During the war a military hospital was built there; now it has a fine church, which was built as a memorial to the soldiers who were laid to rest in the cemetery. There is also another church for natives. Eight other churches have been built,

under similar circumstances, costing from a few hundreds to £2000, most of the money having been given by the people themselves. The railway camps are always changing, as the men are shifted from one place to another ; but the place of families that move is generally taken by old friends, who have known the missionaries or the Mission in some other part of the line. One of these missionaries writes :—

“ I hold a service each month at Palmford (diocese of Pretoria). It is hardly credible that a tiny out-of-the-way siding should produce a congregation of something like seventy persons on a Sunday morning, yet such is the case. For musical accompaniment we have the station-master's flagiollette, and the singing is powerful. The S.M. has organized a weekly Sunday school, over which he presides with grand enthusiasm, and the farmers, gangers, and labourers come in swarms from long distances.” In the diocese of Grahamstown, Mr. John Coombs reports a long round of Services, which “ were well attended and appreciated. I have wondered, time after time,” he says, “ how many people at home

would travel nine or ten miles to church, and that only to get such help as a lay evangelist can give." [In five months he travelled 4500 miles.]

Another missionary writes: "Notice was given out at the Service, that £60 was needed to buy an old military hut, to be turned into a church. There were only twenty men present, but they at once gave £30, and £40 was raised after the Service." At a meeting in Johannesburg, organized by Lady Selborne, £1000 were raised for the Railway Mission.

And what of the thousands of people who live right away "in the back of beyond," out of reach of railways, schools, markets, and churches? To the traveller on the railway, "now and again, at enormous distances from one another, sudden spots of brilliant green reveal a farm. Here, for a moment, there is felt to be the owner of what may, some day, be an occupied country. Weeping willows and springing poplars stand over radiant meadows. It is delicious. Those farms are revelations of what might be possible. But as it is they disappear, lost in the

The loneliness of veld life.

endless rolling yellow plains, in the midst of which man is swallowed up.”¹ As these people cannot go to church, the Church goes to them, by means of its itinerant clergy, who travel continually from place to place.

A scattered
parish.

“What more can be done,” asks a priest in the Orange Free State, “for the people scattered over the 50,000 square miles of this colony? Many of them seldom, others never, get to town for a Service; some are young settlers battling against bad seasons, locusts, drought, or rinderpest; they have no cart, or the horses are not fit; they have no friends in the town, and cannot afford an hotel. So the years pass, with no Service, no pastoral visit, and nothing to mark off Sunday from other days.” “As you go about in town or in the country, and in the railway carriage, you hear more Dutch than English. You go into the Government School, the only one in the town, and out of 200 children only ten or fifteen will belong to your own flock. You go to a town where the English Church community can only

¹ Canon Scott Holland.

have a quarterly or monthly visit. You hold your service in the Magistrates' Court, or the Town Hall, or perhaps there will be a church; but it is small, and poked away in some corner. In the best position in the town stands the Dutch church; it cost perhaps £10,000, and seats 1000 people. You see the stream of carts coming into the town, bringing the Dutch farmers and their wives in to church, and others out-spanned at the houses, which came in the night before. You watch the stream of sedate people, the men mostly in long black frock coats, pouring into the church from all directions. You hear the Old Hundredth, sung unaccompanied and very heartily, though very slowly and solemnly, by a large mass of voices, in which those of the men almost drown those of the women. Then you go to your own Service with its handful of people, and a small American organ where-with you struggle through the Service which English habit and custom demand, even in the hottest time of the hottest days, with the help of one or two voices, Cathedral Psalter, Hymns Ancient and

Modern, and double chants! In the afternoon you may get half a dozen children together for Sunday School. Then you rush off to the native location for your evening Service in the chapel where you celebrated at six in the morning; back to Evensong, with perhaps a slightly larger congregation, if the night is fine, and on Monday morning go your way. Then the church is shut up, with nothing more until your next visit, except the monthly visit of the Wesleyan minister.”¹

**An itinerant
missionary.**

An itinerant clergyman, whose work is worthy to be had in honour, was Canon Crisp. In 1867 the Bishop of Bloemfontein issued an earnest appeal for workers, which was read by William Crisp, a young business man of great ability; who gave up his business career in order to join the Mission Brotherhood at Thaba Nchu. He was ordained deacon in 1867, and priest in 1870. After six years at Thaba Nchu, during which he became one of the chief authorities upon the Sechuana language, and mastered Baralong as well, he joined Canon Bevan in founding the

¹ Archdeacon Vincent.

Mission at Phokoane, in Bechuanaland. In 1878 he was placed in charge of the native department of the Theological College, and of St. Patrick's Mission, at Bloemfontein, and in 1886 he published, besides other books upon the language, a new translation of the New Testament in Sechuana. In 1887 he was made archdeacon, and for twenty years itinerated among European and native settlements, laying foundations of church work, building churches, and administering the Word and Sacraments over a vast area. During the five months for which Bloemfontein was cut off from the world by the war, he translated into Sechuana the Old Testament Lectionary, which he finished on the very day of Lord Roberts' entry. He died in 1910, beloved alike by Europeans and natives.

The diocese of Pretoria has seen strange ebbs and flows of Church life. St. Mary's church, Pretoria, which was built in 1869 of raw brick, plastered with clay and thatched with grass, and with a floor of beaten earth, gave place in 1882 to St. Alban's Cathedral, of burnt brick with

In the diocese of Pretoria.

corrugated iron roof. The first Boer War drove out all the English residents, but the finding of gold brought them in again. The Rev. J. T. Darragh was sent to Johannesburg, which he saw develop from a mining camp to a huge city, during his twenty-one years' strenuous ministry. St. Mary's church, which he built as a temporary make-shift, stood for eighteen years. Despite political unrest, wars and rumours of wars, in the midst of the booms and slumps of the financial world that seethed around its walls, the services went on, crowded with worshippers and faithful adherents. Schools for boys and girls were erected, and a nursing home, and later, a high school for girls, and a splendid public school for boys. The old St. Mary's has now been replaced by a fine church, and the original "Mission District" has been divided into eighteen parishes, nearly all of which have permanent churches. The site of the new St. Mary's was secured by some far-sighted laymen in early days, and a parish hall has also been erected at a cost of £40,000. The English residents are increasingly generous in the support of

their Church, as well as in their interest in, and contributions towards, work among the natives.

In a new diocese like Mashonaland, ^{Mashona-}_{land.} every priest has farms, mines, and police camps in his district to visit, as well as work among the natives. One centre alone has twenty-three mine camps. On his arrival at a camp in the afternoon, the missionary goes round the mines and workshops, making or renewing acquaintance with the men, and inviting them to a Service to be held in the evening, in the manager's drawing-room, the office, the hospital, or one of the workshops. He has some copies of a form of Service drawn up by the Bishop, and holds this "shortened evensong," with a sermon. It is only possible for him to teach the elementary truths relating to matters of Christian faith and duty ; but his efforts are a witness for God and a reminder of their Christian profession, to those men who are cut off from the regular ministrations of religion.

The unavoidable mention of native work in this chapter will be a reminder that the

Need of organization of Church work.

pastoral care of Christian white men, and the bringing of non-Christian coloured people into the fold, cannot be kept distinct in a narrative, because they are not kept distinct in actual practice. The parish priest in a settled diocese has to decide how far he can also throw himself into missionary work. Those who come out specially to do missionary work generally have to minister to white men also. Special difficulties arise in connexion with the combination of work amongst natives and Europeans. One man may take up coloured work with zeal, which his successor is unable to carry on, or a good linguist, or a missionary with unusual powers of understanding the native, has to give up much time to white work. In some dioceses, the important matter of organization is in the hands of a "Director of Missions," who sees that as far as possible men are employed to do the work for which they are best fitted.

"I must confess," one missionary writes, "sometimes I feel hopeless and helpless. Twenty-two centres for Sechuana Services, and three for English; the continual strain

in trying to keep the balance between the two ; impaired health from malaria ; the lack of the proper means of transit ; and lastly, one's isolated life ; all these are hard to bear. I shall not give in. But what will happen, when one is compelled to stop ? ”

The Church has other work to do, Educational work of the Church. besides providing for the due worship of Almighty God, and the direct supply of the spiritual needs of her children. “ The children of the colonists are brought up in the glorious fresh air, and thrive wonderfully ; the ordinary ailments of children seem to them unknown, and the hair-breadth escapes which often fall to their lot seem only to teach them independence, and make them alert and able to take care of themselves. But they naturally run wild, like unbroken colts on the veld ; and as their parents have their hands too full to attend to them, they often grow up to be very unpleasant young persons.”¹ It costs too much to send children to England ; how, then, can they be educated to become good citizens and good Christians ?

The Church of Rome is making great

¹ Mrs. Annie Martin, “ Life on an ostrich farm ”.

Convent
schools.

efforts to supply this need. It has opened Convent schools, under capable and devout sisters, and a convent-bred girl may be distinguished all through her life by her culture and good manners. We do not need to be Protestant fanatics, to consider that Romish influence is not wholly good for the sons and daughters of Church people.

The Anglican Church in South Africa has done something, albeit far too little, to provide such education as is required.

Anglican col-
leges and
schools.

Thus at Rondebosch, near Cape Town, there is the diocesan college, founded by Bishop Gray, which is connected with the University of the Cape, and draws nearly 100 undergraduates from the Transvaal, Rhodesia, Natal, British East Africa, and the Orange Free State, as well as from Cape Colony. The college elects a Rhodes Scholar every year to be educated at Oxford. Lady undergraduates are admitted, one of whom in 1907 won the Queen Victoria Memorial Scholarship, which is open to all women students in South Africa. The diocesan college school gives the education of an English Public

School to 220 boys, and St. George's Cathedral Grammar school receives 160 more. St. Andrew's College at Grahams-town is another school which sends Rhodes Scholars to Oxford. More recently, colleges have been built at Johannesburg, and Maritzburg; even in far away Rhodesia there are three Church schools. The school at Plumtree is the only one for white children in a district as large as Wales, and has had to be enlarged several times. These schools receive grants from Government, on condition that any denomination may send its teachers to give religious instruction in them.

For girls, the chief educational centre is Grahamstown. In 1883 Bishop Webb of Grahamstown saw that there was much work for women in South Africa, which could only be done by women. He asked for workers, and a young lady, afterwards known as Mother Cecile, offered herself, to be used in whatever way the Bishop should think best. He could only offer her a small kitchen, with a mud floor and no window, but she set to work, teaching one pupil only for three weeks in her hut, but gathering

Schools for girls.

more through district visiting, until she was able to hold cottage Services and mothers' meetings. In 1884 the Bishop felt that the work could be better done by a Community of women, living together as sisters, with fixed rules of life ; this he called "The Community of the Resurrection," and "Mother Cecile" was the first head. In 1885 a small orphanage was built, for children of European parents, with an industrial school, where they were taught cooking, laundry, and needlework, also St. Peter's Higher Grade School for girls. As more women workers offered themselves, the work spread ; a boarding-house was opened for the girl pupils, with a wing for the sisters, known as St. Peter's Home, and nursing sisters were sent to the children's ward in the hospital at Port Elizabeth. The orphanage grew to be the Good Shepherd school, and St. Peter's began to undertake the training of teachers. In 1895 a laundry school was begun, in 1898 a house-keeping school for the children of the orphanage and of railwaymen, in 1896 a large boarding-house for native girls at St. Matthew's, Keiskama

Hoek, and in 1902 an industrial school for native girls at Grahamstown. In 1903 St. Peter's Training College was thrown open to Nonconformist teachers, and new buildings were erected. This college is the only training school for mistresses belonging to the Anglican Church in South Africa. Mother Cecile was so much trusted by the authorities, that it received, and still receives, a grant from Government.

She died in 1906. It is impossible to say how great an influence she has had upon the life of the colony. Her life suggests to some who are frittering their lives away doing nothing in England, how useful those lives might be made in a land where there is plenty of work to be done, and so few to do it. Mother Cecile took up new work, as the need arose, and threw her whole heart and soul into it, with the conviction that God had planned it for her; and so was able to say, "Whatever we took up, God prospered it". Her favourite motto, which she tried to impress upon her girls, was :—

Mother
Cecile's in-
fluence.

With one hand work, and with the other pray;
And God will bless them both from day to day.

Mission of
help from
England.

In 1904, when the great war had been brought to an end, it was felt that the Church in England should show its sympathy with the English-speaking people in South Africa in all that had befallen them, by sending a "Mission of help," to impart unto them, if it should so please God, some spiritual gift, to the end they might be established. About seventy English clergymen, under the leadership of Dr. Wilkinson, the Primus of Scotland, and Dr. Hoskyns, now Bishop of Southwell, spent seven weeks in South Africa holding missions for English-speaking white people in the various parishes. In the large towns these missions lasted for ten days or more ; in the "dorps," for such time as could be given.

Impressions
of the
missioners.

The things which most struck the missioners as visitors to South Africa, were the vastness of the area, the smallness of the church as compared with the Dutch church, the amount which is being done in spite of its smallness, and the need of more clergy. Those who had the privilege of taking part in the Mission were joyfully surprised at the enthusiasm which

it aroused. "Governors, magistrates, mayors, business men, threw themselves into it." The Services everywhere were "crowded from beginning to end". People travelled long distances, in wagon or cart, just to come in for a day or two of the Mission; in most of the up-country places the little churches were too small for those who made the effort to attend, in spite of the great distances. Long preparation had been made, and in some places weekly Services of intercession had been held for months. In others, bands of laymen met the missionaries on their arrival, and offered to place their services at their disposal in any way that they might wish to use them. In one of these—Oudtshoorn—the drill hall had been taken; it had never been known to be filled with people before, on any sort of occasion, but on the two Sunday nights of the Mission it was filled to overflowing, people standing outside for whom there was no room. The Services were deeply reverent and impressive, and a large number of requests for prayer and intercession were sent in; the number, too, of those who came to talk about their lives

to the missionaries was very large. There were generally daily celebrations of the Holy Communion, which were largely attended. The missionaries were touched by the sight of white and black people kneeling side by side. The midday Services for dockmen held at Cape Town, began with an attendance of 150, which in the five days increased to 350. In two places, where the congregations were exceptionally large and earnest, the missionaries found that the Services were generally taken entirely by laymen, as the parishes were so enormous (some of them embrace 3000 square miles) that the clergyman could seldom get to them.

Results of
the Mission.

A few only of the results of the Mission were visible. Men were drawn more closely together in the unity of the Spirit. People of all schools of thought in the Church worked together for so long for the success of the Mission, that they learned to trust one another more, and to understand one another better. Many ministers of other religious bodies, as well as members of their flocks, came to the Services. Various Church organizations were

strengthened, such as the Men's Society, the Mothers' Union, the Girls' Friendly Society. The number of candidates for confirmation greatly increased; in the Cape Town diocese there were several hundreds more than had ever been known before. And lastly, several men felt clear that they were called to the ministry of the Church.

What other fruits were gathered during those weeks, in the awakening of the careless, the recall of the fallen, the strengthening of the faithful, will only be known "in that day". "The message was the same, in whatever various ways it had to be presented—the Love of God for human souls. And this was the message that was welcomed, gladly and eagerly. Men did not appear to want any resetting of the Gospel. They wanted the old and the great truths, told to them quite simply." ^{The Gospel message.}

CHAPTER VI.

EDUCATIONAL WORK.

Spoilt
Kafirs.

WE have given a sketch of the life of the Church, as it is in South Africa to-day ; into which are to be brought as fellow-citizens the "strangers and foreigners" of the coloured races. We have to see in this chapter how they are being prepared for the privileges and responsibilities of membership in the Body of Christ. For the people whom we described in Chapter II. are not yet ready for these.

"Leave them alone," some will say, "to work as beasts of burden in the mines or on the farms : education only spoils them."

It is true that there are a good many "spoilt Kafirs" in South Africa ; but it is not education that has "spoilt" them, as a general rule, though mistakes have been and are being made in their education. You see a native in the streets of Johan-

nesburg, swaggering along with a cane in his gloved hand, a flashy pin in his brilliant neck-tie, bowler hat and yellow shoes, and a European suit of clothes. Here is a "spoilt Kafir". But it is not the missionary who has "spoilt" him. Perhaps he has a Bible name, instead of "Sixpence" or "Usinkokwana," or has been at a Mission School at some time or other, and has proved a bad servant to a white man. This does not mean that he is a baptized Christian. The "Ethiopian" does not change either his skin or his character in a day; not always in the two years of his preparation for baptism; not always in a generation.

The influence of the missionary is but one among a stream of influences which come to him from all sides. The black man has lost his old rulers, and his old ideas of right and wrong, and has not yet learnt to understand the white man's rule, or his laws. He comes to live in a European town, or on the mines, and is suddenly given a freedom which he does not know how to use. If he can get a little

knowledge, of any sort, he is puffed up with pride, because he knows more than those who know nothing. He has lost the belief in the awful power over a thief given through witchcraft to the man from whom he steals, therefore he steals. He has seen the European get money without working hard ; therefore he becomes lazy. He has discovered the value of money, and therefore has a keen eye for getting as much as he can, just as the white man does. There was never a time when he was more in need of guidance and control from his chiefs, but we have left him leaderless. We have thrown open to him fields of individualistic competition, to which he has never been accustomed ; a competition which is stimulating to the strong, but ruinous to the weak.

Effects of
contact with
civilization.

“It is clear,” say the Royal Commissioners, “that contact with civilization has at first a demoralizing effect upon primitive races. The native is becoming year by year acquainted with new forms of immorality, intemperance, and dishonesty, and his naturally imitative disposition, and his escape from home and tribal influences,

provide a congenial soil for the cultivation of acquired vices."

"The (Rhodesian Native Affairs) Committee have received overwhelming evidence of the gradual weakening of the restraining influences of tribal control. The result is, that the young men are losing all sense of discipline, obedience, and self-control, and all respect for their elders, and for authority generally."

Here is the result of a weak people being suddenly brought into close contact with a strong one. Weakness of character is the natural result of the past. Where the chief's word is law, and all initiative and energy is crushed out by witchcraft, such weakness must follow. It is the work of the Church to strengthen this weak character, to preserve and develop all that is best in the Kafir, and to gain all that is good from the new commercial and individualistic conditions, in such a way as to make them to be a blessing, and not a curse. Moravians, Wesleyans, Presbyterians, Romanists, and Anglicans are trying their best, all over the country, to do this work ; by elementary schools, in-

dustrial settlements and industrial schools, and by secondary and training colleges. The Royal Commissioners and the Rhodesian Committee both encourage them to go on.

Need of
religious in-
fluences.

“ We do not recommend any system of instruction apart from missionary organizations at present. There would be a distinct loss in the separation of secular instruction from moral and religious influences. Some of the witnesses were in favour of industrial teaching only being given to the natives ; but we are agreed that the native, like the rest of mankind, does not live by bread alone, and possesses mental impulses and aspirations which demand satisfaction.” (Commissioners’ Report.)

“ We are convinced of the entire necessity for the strengthening and restraining influences of religion in the evolution of the native from his savage state, at a time when their old beliefs are shaken, and their old tribal customs and rules are being slowly broken down. As to a ‘ literary ’ education, the Committee points out that those who would withhold it have not

realized that the movement to obtain it has long assumed practical form, and that in any case, the native will get it. To put it at its lowest, therefore, we should try to control it, and to direct it into channels we can approve of."

In fact, both reports confirm the statement, that "the native wants a religion, and he wants education ; and he means to have them both". There are plenty of white men of a sort, and of half-instructed natives, who will give "education" to any who will pay them, if the Church does not.

Apart from the Dutch Reformed Church, it is to the Moravian Society that the honour belongs, of sending the first missionaries to South Africa. In 1736 George Schmidt settled at a spot 100 miles from Cape Town, which he called "Genadendale"—"the valley of Grace". After five years, the Dutch compelled him to give up his work ; and when, fifty years afterwards, others took it up, an old Hottentot woman, one out of forty-seven persons baptized by Schmidt, with the name Magdalena, was still living, and told how Sunday by Sunday through all those

A Moravian
missionary,
1736.

years, she had gathered the natives together, beneath a pear-tree, and read to them out of the New Testament. The buildings have been re-erected, and the settlement contains 4000 Christians, Magdalena's Testament is still preserved in a box made from the wood of the pear-tree. The Moravian Missions are now widely extended, in Cape Colony and Kaffraria.

The L. M. S.,
1799.

The London Missionary Society began work in 1799, and has its chief missions in Bechuanaland and Matabeleland. The names of Moffat and Livingstone will always be remembered as pioneers in the evangelization of South Africa. The record of their lives has stirred many to enthusiasm, and the words of Livingstone, "Do you carry on what I have begun. I leave it with you," still make their appeal to all of British birth.

Wesleyan
Mission,
1820.

The Wesleyan Methodists began work in 1820 in Namaqualand, entering Bechuanaland in 1821, and Kaffraria in 1823. A mission was begun in the Transvaal, in 1836, through an African convert, David Magatta, who had been a personal attend-



DAVID LIVINGSTONE



ROBERT MOFFAT

ant upon Umzilikazi. He was converted at Thaba Nchu, and was flogged and expelled from the Transvaal by a Dutch Landdrost for preaching among his own people, but Paul Kruger, who heard his story, gave him his written permission to return. The Wesleyans have probably the strongest and the best supported mission in South Africa. In 1884 they were able to form an independent South African Conference (what we should call a Province), all Methodist work in Cape Colony, Natal, Orange Free State, Tembuland, Pondoland, and Griqualand, being placed under its pastoral care. The Home Missionary Society retains charge of the work in the Transvaal and Swaziland, and in Rhodesia (entered in 1891).

The Church of Scotland sent its first missionary in 1821. Its missions are in the Transkeian Territory and in Natal; the native Church has a mission of its own in the Transvaal.

It was in 1821 that the first English priest, the Rev. W. Wright, was sent to the Cape by the S.P.G. Mr. Wright opened schools at Wynberg, "for English,

Church of
Scotland,
1821.

Anglican
Missions,
1821.

Dutch, Malays, Negroes, and Hottentots," but practically no missionary work was done. When Bishop Gray arrived in 1848, he was appalled at the mass of untouched heathenism around him, and in his first sermon pointed out the reproach that lay upon the English Church, that while other bodies had done so much for the extension of the kingdom of Christ, she had done so little. He speedily began to make provision for Church work among coloured people.

Abbotsdale
Agricultural
Mission.

A method of reaching the natives which at once commended itself to Bishop Gray, was suggested by the Moravian industrial settlements at Genadendale and elsewhere. He bought a farm of 1600 acres, near Malmesbury, which he called "Abbotsdale," and let it out in allotments to seventy-six Hottentot families on certain conditions. This was the first of many such settlements which from time to time have been made by the Church, sometimes on purchased land, sometimes on land granted by a chief, or by Government. The cottages or huts are erected by the native settlers, and on their death

or departure may be sold or let to others approved by the missionary in charge of the station, while a part of the land is kept as a public grazing ground. In the centre of all stands the Church. In some cases the land is the property of the Government, and the rents are paid to the missionary for his support ; in others, it is held by the diocesan trustees. Abbotsdale is still one of the most important of these settlements. There are 3500 baptized Christians on the roll, and 830 communicants ; the missionary in charge, assisted by nine catechists, is carrying on work at eleven villages in the district.

The Bishop was greatly blessed in the men who by God's providence undertook work under him. One day, in 1853, he preached a sermon at Nottingham on the words, "Thy kingdom come". A young journalist named Thomas Lightfoot heard it, and was so much stirred, that he gave up his profession, entered St. Augustine's College at Canterbury, and in 1858 sailed for the Cape, then a sixty-six day's journey. The "coloured people" in Cape Town, connected with the "Cathedral Mission,"

Work of
Archdeacon
Lightfoot.

towards whom the Bishop felt a special responsibility, were assigned to him as his field of work. There were about 5000 "Malays" (Mohammedans), and a large number of Hottentots, Bushmen, Kroomen, and Kafirs; for whom he opened a day school, a night school and a Sunday school. Beginning with four men in a small hired room, he lived to see the erection of a large church (St. Paul's), with schools and parsonage. Cape Town in those days was undrained, and many of the houses and streets were so filthy, that any epidemic found a fertile soil. Two terrible outbreaks of small-pox, one of measles, one of bubonic plague, and one of typhus, broke out at different times, and through them all, Lightfoot toiled early and late, "seeming to bear a charmed life," visiting in the hospitals, and in the slums and alleys, ministering to the sick, and burying the dead. In a time of great distress he opened a labour bureau for poor whites, and a night refuge; at all times he was known to be the friend of the poor, whether they were coloured or white. When after eleven years' work he

wished to go home for a holiday, the coloured people out of their poverty started a fund to enable him to do so, to which the Governor sent £100, and at another time he received a gift of £258, raised by public subscription. "He has constructed a monument," Mr. Schreiner said, "in the lives and hearts of more than one generation of men and women, whose lives have been made better, and wiser, and healthier by his deeds." When he died in 1904, "all the city mourned for the dead Archdeacon". The whole morning a stream of people, twenty coloured to one white, poured in to see his face for the last time.

Such men were soon at work in different parts of the Colony. We will look at a parish as we find it to-day.

"A four and a half hours' train journey (from Cape Town) through the wildest scenery, and you come to Caledon, where the mother church is ; with fourteen out-stations, besides the parish church, with a mission room or chapel at most, and a catechist at some of them. At this place where I write there is a school-chapel,

A parish in
Cape Colony.

and about thirty children ; when they have service (once a quarter on Sunday, once a month on a week-day), the people gather up well. A sprinkling of whites and the rest coloured, fill the little chapel, and sing with a heartiness which would astonish many an English congregation. The parish stretches down to the sea, and up to the trackless mountains, where for many a square mile the flowers bloom and die with no eye to see them but the angels'. Here the baboons sport and chatter, and make raids upon the mealies of the farmers below. The parish priest is constantly moving through this huge parish with his Cape cart and his coloured servant. He drives to an out-station where the people are expecting him, holds a service over night, and a celebration next morning. What do you think of an average of sixty-five communicants at the quarterly Communion, out of a congregation of 200, including children ? He will visit the sick, baptize, prepare for confirmation, settle difficulties and business, and then go on again. He will turn aside to visit a lonely farm, gather the people for even-

song, celebrate next day, and on again. He does a bit of mason work here, a bit of painting or carpentering there. He is all things to all men in the best sense. Above all, they know him as their parish priest. He is welcome everywhere. He never leaves his parish. His trip to the sea, his blow on the mountain, his bit of town life, are all in his parish.”¹

Industrial settlements were formed during Bishop Gray's episcopate in the eastern part of the diocese also. During his first long visitation journey, his friend Harry Smith, the governor, invited him to be present at a meeting of Kafir chiefs, at Kingwilliamstown, in what is now the diocese of Grahamstown. The chiefs, after being alternately scolded and petted by the impetuous governor, were informed that “The Great Father of the Christians, the Chief Minister of the Queen's religion, had ridden ninety miles to see them. The long stick he held in his hand was as much bigger than the short stick, as the Bishop was bigger than all other ministers. He would be glad to send them teachers, if they

Bp. Gray at
Kingwil-
liamstown.

¹ “Cape Church Monthly.”

would help by giving a calf, or something to feed them with." The Bishop addressed the chiefs through two interpreters, and they answered, that they wished to be taught about God, and to have schools, and that . . . Chief Kreli would very much like a new blanket. However, the Kafir war of 1850 broke out, and nothing could be done.

Sir George
Grey's
policy.

At the close of this war Sir George Grey resolved to try a peaceful policy in dealing with the natives, by giving them education, in place of the chains of forts or the strips of unoccupied territory provided by his predecessors. He knew it to be a bold stroke, which would raise a clamour in the colony ; but he persuaded the Home Government to make him grants of money, "less, indeed, than the cost of a single regiment," to be spent in quieting the people who had already cost so much in blood and treasure, and could not be subdued by the sword. He appealed to the Church to take its share in the work, and four settlements were undertaken. We can only give an account of one of these ; for the names of the places would



MOTHER CECILE, OF GRAHAMSTOWN, SOUTH AFRICA
(See p. 199)



SIR GEORGE GREY

mean nothing to English readers. Only let it be remembered, that the people among whom the work was to be begun, were the fierce and lawless savages, of whose deeds of bloodshed we told in chapter II.

The Rev. H. T. Waters, with three others, opened the first settlement at St. Mark's. Four years later the "Kafir delusion" (chap. III.) seemed to undo all his work. "The country," he wrote, "is nearly empty. All things are changed, everything dead; even dogs crawling about like skeletons, or being picked off by vultures. The chief himself is wandering in desert places, picking up a precarious living. My noble school of captains and counsellors, the work over which I have toiled in sickness and in health, but always in hope, all gone!" Yet the result was what Sir George Grey called "by far the most decided movement in favour of Christianity that had yet taken place in Kaffraria". In two years' time, there were 800 natives on the station, of whom 320 Kafirs and 40 Hottentots had been baptized. "For the past four years, not a

A Mission Station in Kaffraria.

trace of stolen colonial property has been found on this station, although five years ago this part of the country was a refuge for thieves and vagabonds from every tribe in Kafirland."

There are now 2000 Christians connected with St. Mark's, Kaffraria, with sixteen out-stations, and eighteen catechists. From it sprang the Mission of All Saints, from All Saints, St. Augustine's, from St. Augustine's, St. Alban's, each of them with twenty to thirty out-stations. Then the message was carried into East Griqualand, Tembuland, and Pondoland, and a new diocese formed, called St. John's Kaffraria, which is the special charge of the Board of Missions of the Scotch Church.

**Industrial
settlements.**

Such industrial settlements were in course of time founded, in many cases with much success, in most of the southern dioceses. The idea was, to invite those who desired instruction to leave their ordinary surroundings, and gather round the missionary, who could constantly have his eye upon them, protect them against the attacks of witch-doctors and others

who would be hostile to their religion, and teach them, not only the Christian faith, but also agriculture and useful handiwork of different kinds, and guide them in the paths of Christian conduct. He became to the people like one of their own chiefs, laying down rules which they had to obey, settling disputes, and receiving rents for the land. All learned to attend church, and all the children attended school.

There are many advantages in the system. Among the intensely conservative Kafirs and Zulus, it was at one time almost impossible for a man to lead a Christian life outside the mission station, for he would have no friends, but would be treated as an outcast, and exposed to constant accusations of dealing in witchcraft. In an industrial settlement the work of the missionary can be continuous, not spasmodic. Daily Morning and Evening Prayer are usually said, and there is a weekly celebration of Holy Communion. A village Board is elected by the inhabitants of the settlement, which is responsible for the general order and welfare of the community. Frequent meetings for

social and religious objects are held, and the tribal spirit of the South African is turned to the best account.

A station in Zululand.

Such a station was St. Paul's, Kwamagwaza, also known as Etalaneni, in Zululand, founded by the Rev. S. M. Samuelson in 1861. His name is one of the very few that are given in this book, because he is one of those who specially deserve honour. For he is working in Zululand still, though in another place, Emkindini, where he has gathered a new congregation of sixty souls. Witchcraft was so prevalent in those early days, that Mr. Samuelson's colleague was known as Umzimela, "he who stands alone," for his courage in defending accused persons. In 1871 he fought with thirty heathen natives in defence of a so-called "witch," who, however, was taken and killed. One of his converts, named Umfezi, was the son of a great man. When his relatives tried to turn him from the faith, he answered, "Nothing can turn me from my faith in God. I care nothing about my cattle, my intended bride, or anything else. Take them all. Drag me away and kill me, if

you wish, for I will not give up my belief." Mr. Samuelson had to hide him between the ceiling and the roof of the mission house. Yet by 1871 twenty-two Zulus were confirmed, and two ordained. Then the troubles with Cetshwayo began, and the mission buildings were destroyed in the war of 1879. But Mr. Samuelson returned to his flock, and restored the mission buildings. For the next twenty years "he lived a sort of patriarchal life among his people, with daily prayers morning and evening, schools and catechizing, farm work and building, or repairing the existing buildings, as his daily routine".

The life which we have just described and which has been called a "hot-bed Christianity," tends, however, to keep the native in his natural state of weakness, instead of calling upon him to lead a Christian life amid opposition and temptation among his own people. Many of those who came to live at the stations were bad characters, or had been ne'er-do-wells in their own country, who hoped to gain the protection of the missionary.

Life in the settlement did not develop the native character. Moreover, those who became Christians in earnest, stayed where they were, instead of carrying the faith among their fellows. And as their numbers increased, the land became too small to support them ; they either had to stay on in idleness and poverty, or go out into a world for which they were not prepared. There are villages to be found here and there, of Christians of the third generation, still with all the weaknesses of the Kafir character, burdening the missionary with all sorts of cares which do not belong to his office. The system has now been given up, except at places like Estcourt in Natal, or Isandhlwana in Zululand, where catechists or teachers are being trained.:

Settlements
at Spring-
vale and
Highflats.

To the north-east, in Natal, Dr. Callaway, afterwards the first Bishop of St. John's, Kaffraria, formed two industrial settlements, at Springvale and at Highflats. " One mimosa tree stands in front of the church, as a memorial of the first Service held at Springvale. The grass round it was cut, and mats spread, and

three only joined in worship round that tree. We could hardly have thought, as we sat alone under the tree, that in less than five years nearly a hundred would regularly assemble for Divine service in a building erected on the spot." Yet so it was. Dr. Callaway, besides being a Doctor of Medicine, was a man of deep devotion, and a wonderful power of sympathy with the natives. He had a profound knowledge of their language, and published accounts of their ideas and folk-tales, which are still some of the best written. He possessed also a practical knowledge of building and architecture. "There is not a single thing," he wrote, "that the Kafirs do not require to be taught, from the washing of their bodies to the building of their houses." But all "learned to feel that the strict, keen eye upon them was a kind and encouraging one, which took note of every endeavour to work aright, and strengthened every feeble arm to renewed, and sustained, and at last to successful efforts". From Springvale came two out of the first three native clergy.

Keiskama
Hoek.

From industrial settlements we pass to industrial schools, taking as a sample St. Matthew's College, Keiskama Hoek, which, like St. Mark's, was founded at Sir George Grey's request. In 1857 "a few wild and half-naked children were receiving the first elements of instruction". Three years later, when Prince Alfred visited South Africa, a poem written by one of these boys was found worthy to be submitted to His Highness. Two years later again, the native Christians sent £8 to the Indian Famine relief fund, and five members of the Church were doing work as unpaid catechists. By 1870 the land was being properly tilled and irrigated, and in 1876 a church was built by native labour, for which £1000 had been raised on the spot. Keiskama has to-day sixty-three native catechists, and 3000 persons baptized. There are 400 pupils in the industrial school, including the department for the training of teachers. The favourite trade is carpentering, but wagon-making, blacksmithing, tinsmithing, gardening, and printing are also taught, and the value of the work turned out is £2000 a year.

The girls receive instruction in domestic matters. When we think of the "home life" of the kraals, and remember the character given to native servants, we can see how great must be the purifying and uplifting influence of such teaching. Further, as many women will in the near future be unable to marry, they must be prepared to earn their own living, not only as teachers, but also as nurses, laundry-women, or domestic servants.

The effect of the work done is open for all to see. "During the last six months (Dec. 1910) a large school-chapel has been built at the Gxulu, one of the largest out-stations of St. Matthew's. The actual cost of the building, including the labour given, was £250. . . . We found that they had killed an ox and a large number of sheep and goats, for the feast which from a native point of view is always a necessary part of the programme on such occasions; all these, together with mealies and Kafir corn, were being cooked by the women. We counted eighty-seven large iron cooking pots on the fires, holding from four to six gallons each. This was

provided independently of the building fund.

“The procession was formed at eleven o'clock. The missionary in charge was followed by native catechists in cassock and surplice, the English visitors, the choir, Christian men, Christian women, the school children, and then the heathen present. The building was crowded for the service. There was no offertory, as the collection of funds was left to the ‘giving meeting’ (a common feature of South African Church life).

A “giving meeting”.

“Early in the year, the missionary had called a meeting, and explained that a fair part of the funds must be raised before the work could be begun; a committee was formed for the purpose, including the catechist and the headman, who made it known that he expected all, Christian and non-Christian, to subscribe. Besides the money given, 50,000 bricks were made and burnt, all the stone and the foundations quarried and carted, and all the necessary water and sand carried to the site.

“At 2.30 on the opening day the building was again filled for the ‘giving meet-

ing'. The missionary made a statement, showing that £21 were still wanted, without the extra cost for fittings and furniture. Then the giving was started. The people came up so fast that it was impossible to write down the names quickly enough, without an occasional pause. In ninety minutes £30 was given and promised, and £7 was given at the concert after the feast. One man came up with a curious grievance. He seriously complained that his wife had given more than he had! Three days afterwards the headman and catechist of another out-station came to the missionary, to talk about their having new buildings too. This sort of thing is catching." ¹ What a change has come over these people since the days of the Kafir wars. The change has been wrought by the Grace of God through the Gospel of Christ.

Every missionary body working in Lovedale. South Africa has such industrial schools. The finest is that of the Free Church of Scotland, at Lovedale, founded in 1822. Since that time 6640 students, from all

¹ "Cape Church Chronicle."

parts of Africa, have passed through it, including 753 Europeans. Of these fifty-seven are ministers, 350 tradesmen, carpenters, printers, etc., and 210 clerks of different kinds. The Trappist Fathers have fifty-two schools, erected upon 120,000 acres of land, with 250 lay brothers to give the industrial instruction.

Trappist
Schools.

The value of
industrial
training.

It is easy to see why such instruction commends itself to those responsible for the education of the Kafir. In England our elementary school children have their "object lessons," because we know that the brain and the hand work together, and that the training of the hand and the eye help the development of the brain and will. The native has to learn the dignity of honest labour, and the man who will take pains over a piece of carving will take pains over a sum in arithmetic. Industrial training is therefore valuable, if only for its moral effect, but it has its practical side as well. The young South African has to be prepared for the work of life, under the new conditions of the country; he must be taught, if he is to be a useful member of the State in any

capacity. And industrial training must be given, if the native is not to be simply exploited as a machine for bringing wealth to the white men who have occupied the country. "We are driven to seek means of protecting the interests of native races by Government supervision and control, and to devise forms of commercial enterprise which will regard the claims of Christian duty as sovereign to the mere pursuit of gain."¹ The new law of competition holds good, not only between man and man, but between the white race and the black; the black men must be taught, if they are to hold their own. A further consideration is that these schools are largely self-supporting, through the fees which the pupils are willing to pay, and the proceeds of the work done.

Experience has now shown that industrial training, without the stimulus of the mind, is not a defence against moral weakness. It is found, too, that where the mind has been trained, there is less desire to cling to, or to return to, the old savage customs and superstitions; and also that

¹ Sir M. E. Sadler.

Christian teaching is better grasped, and better retained in the mind and life, by those who have had intellectual as well as industrial education. Industrial training and intellectual training must go hand in hand ; so also must Christian and secular instruction. Every mission has its elementary, as well as its industrial schools, and its classes of instruction in the Christian faith.

**Elementary
schools.**

Though large numbers of children attend these schools none of them are worried by any attendance officer ; they go, because they want to learn. But the mind of the Kafir child cannot be fixed for long at his lessons ; nor can he stay long at school. His parents wish to profit as early as possible by his labour, and only too often he leaves school with a smattering of knowledge, and that, such as is suited for European rather than for Kafir children. "The Government expects as much of the native child as of the white ; but it does not support the coloured schools to the same extent. The result is that the coloured children learn many things by rote which



CHILDREN BELONGING TO A SEWING-CLASS IN ONE OF THE MINE LOCATIONS, JOHANNESBURG



GROUP OF GIRLS, S. AGNES' SCHOOL, ROSETTENVILLE

they do not understand ; and the financial aspect of our schools is bad indeed.”¹

It is pathetic to read of a native teacher, in Tembuland, having to “take his scholars, who naturally speak Kafir or Dutch, through an elementary course such as we have at home, the instruction being entirely in English”. Yet some of these children struggle on to the fourth standard. There is not even a history of South Africa written in the vernacular (of Tembuland), nor is there one in English which is suitable to the native mind ; for, obviously, all books written for English-speaking people imply social conditions and modes of thought, which neither native pupil nor native teacher, in an elementary village school, can understand. “Arithmetic is made as unpractical as possible, and becomes a series of mechanical operations, sometimes incapable of verification in the present economic condition of the native tribes. . . . The subjects scarcely bear at all upon the lives that the pupils may be expected to lead, unless they adopt teaching as their profession. And even

An unsatisfactory system of teaching.

¹ “Moravian Missions’ Report.”

then, such a training only enables them to lead their pupils in the same purposeless round, without any light as to the reasons why this particular school-course should have been selected, except that it is the course considered to be most appropriate to European children. It is not surprising that there should be a frequent entry made by the teachers against the names of their former scholars, 'left school, tired'."¹

This state of things arose through no fault of the missionaries. The Government was at first too much occupied with matters of administration and settlement, to be able to attend to education. There was indeed a strong feeling against any form of native education, and those opposed to it insisted upon native and white children being treated alike. Government finally decided to keep control over the schools, by making grants for their support, and appointing inspectors, many of whom did not know the vernacular. All schools, therefore, have to follow the Government code for European children, and

¹ E. B. Sergent, educational adviser to the High Commissioner.

the teacher always gives his instruction with the inspector's visit in view. It is urged in favour of the system, that English is the future language of South Africa, and that in many schools confusion would be caused by the necessity of using several different languages or dialects ; also, that a good knowledge of English is needed by those who are to have dealings with Europeans, and that such knowledge opens to them the world of English books. Moreover, the study of English leads to greater readiness to accept English rule, and English morality.

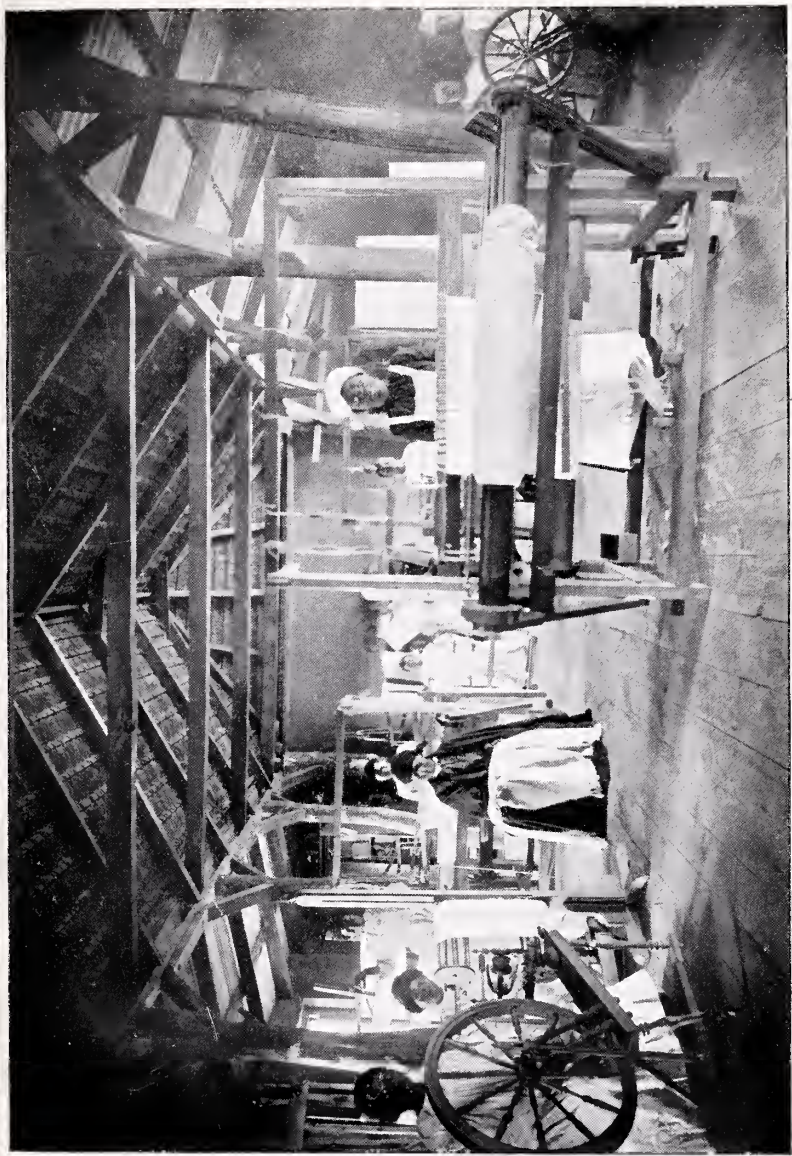
On the other hand, " none of the means at our disposal for giving that intelligent self-respect, which must precede every great effort for civilization, can be more efficacious than a genuine interest in native literature". The mother tongue must be every man's medium of thought, and whatever be the subject, native teachers must teach in the vernacular, for none of them can be expected to know English well enough to be able to give instruction in that language. And is it likely that the vast majority, at any rate, of the pupils in

elementary schools, will ever come into close contact with Europeans, or be influenced by English books ?

A conference has lately been held between some of the leading educationalists and the Government education authorities, and it is understood that better instruction is to be given in the vernacular tongues, that text-books in the vernacular are to be prepared, and that not so much weight shall be given to the result of inspections, in order that "cramming" may be avoided. Possibly it will be provided that up to a certain standard all instruction shall be in the mother tongue, and after that, in English.

At St.
Cuthbert's,
Tsolo.

St. Cuthbert's, Tsolo, may be taken as a sample mission school. "The pupils live as a very happy family ; it is hard to say that individual ownership of clothes or of anything else exists. If one boy makes a good score in a cricket match, all of them seem to be glad, and if another boy fails, it is taken with absolute good humour. Yet these young socialists, who live up to the principles of liberty, equality, and fraternity, are redhot supporters of a



ST. CUTHBERT'S, TSOLO; KAFFRARIA: INTERIOR OF WEAVING SCHOOL

monarchy. Loyalty to a chief is a great part of their creed, and they would find it hard to conceive of a tribe without its chief. They have much to do with the future of the tribe."

The girls' weaving school is almost self-supporting. Of the carpenter's shop, the inspector's report states that "there are few schools in which the true aims, methods, and uses of hand and eye training have been so well grasped and received. The tone is good, and the pupils generally bright and responsive. Discipline is excellent." Four Government inspectors visited the day school in 1910, and all reported well, on the sewing, the singing, the woodwork, and the ordinary work of the standards. Thus, as we said, industrial and intellectual training go hand in hand.

"Higher education, in the true sense of ^{Higher education.} the word, has not so far been prosecuted by the missions on a large scale, for the simple reason that those whom it could benefit, in mind or in character, are few. The 'College' department at Lovedale has provided such education for over forty

years, but for a limited number of students. It has been the means of turning out men who are trusted for their character, judgment, and mental balance throughout South Africa.”¹ Dr. Stewart, the late head of Lovedale, considered that the right lines on which native education should be planned were these: (1) It should be largely industrial, with a good general education up to at least Standard IV; (2) there should be a normal course of training for three years for a more limited class, in order to afford a sufficient supply of qualified teachers for native schools; (3) there should be opportunity, under certain financial limitations, for a much smaller class of native students to go on as far as the University matriculation; (4) native students should be allowed to go, at their own expense, to any point in education, on the same terms and privileges as Europeans.

These are the aims which the missionary societies generally have set before them. The London Missionary Society have a training institution at Tiger Kloof in

¹ W.M.C. Report.

Bechuanaland ; the Wesleyans, one at Kilnerton, in the Transvaal, the students of which pay £700 a year in fees, and another at Nungubo in Rhodesia ; the Moravians, one at Wittekleibosch in the Transkei. It is noticeable that all the native teachers in South Africa have come from mission schools. The members of the Royal Commission report that the supply of native teachers is not equal to the demand, and that many of those who are teaching are not equal to their work ; but they recognize the claims of natives for higher education, by recommending the establishment of a central native college.

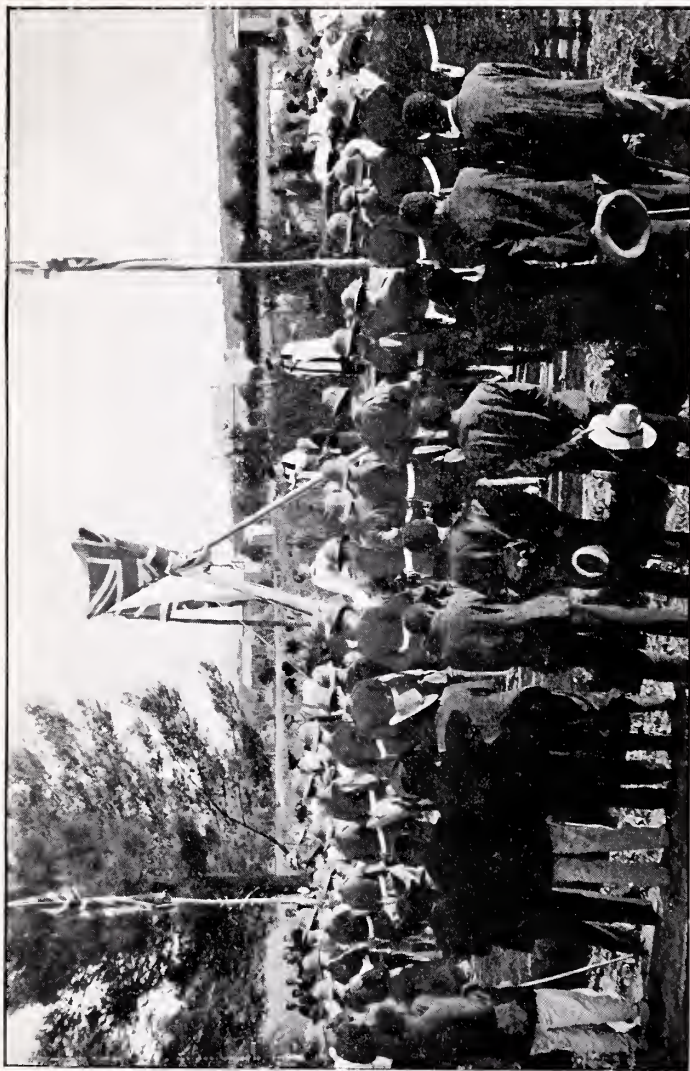
The earliest S.P.G. College was opened Zonnebloem. in 1858 by Bishop Gray. He described it as “ An institution for the education of the sons of Kafir chiefs, and of chiefs from all parts of Africa, in the Christian faith, and the sending them back hereafter, if it please God, as witnesses for Christ to their fellow-countrymen ; and if we qualify them for the work, as schoolmasters, catechists, and, we trust, also as ordained ministers of God’s word and sacraments ”.

The first pupils were sons of Moshesh, the Basuto chief; and so many chiefs' sons have since been sent to it, that at one time it was known as "The Chiefs' College". The fees for natives are £12 to £15 per annum; the number of students is at present 200. An old student has just received the B.A. degree at the Cape University, the first coloured student of African race to do so.

Keiskama
Hoek.

Bishop Gray also founded the "Kafir Institution" at Grahamstown. After nearly forty years of good work, it was considered advisable to close it as a separate institution, and devote the funds to the establishment of a theological department at Keiskama Hoek. Several candidates for Holy Orders have nearly completed their course there. Keiskama Hoek has had its training department since 1895, when at the request of Government, the "Victoria Home" was opened as a normal College, providing a three years course for boys and for girls, of whom there are now sixty in residence.

Natal has an educational problem of its own. When the natives were found un-



LAYING THE FOUNDATION STONE OF CHRIST CHURCH, KEISKAMA HOEK

willing to work for the white men in the sugar plantations, Indian coolies were brought over, the numbers gradually increasing until there are now more than 100,000 of them. Many have settled down as traders and shop-keepers, clerks, and railway men. Church work among them was begun so far back as 1864, but not much was done until 1890, when two Tamil clergymen began to minister to them, and an Indian school was opened at Durban. There are now 1000 boys and 200 girls attending such schools in different parts of the diocese, and at St. Aidan's High School and College of Sydenham, near Durban, twenty teachers and twelve catechists are being trained. The head master, teachers, and pupils of the college give excellent help in the evangelistic work of which the next chapter will tell.

St. Augustine's College at Penhalonga in Mashonaland has an interesting history. It was founded in 1899, and when after a year there were only seven boys in it, it seemed as though it must be a failure. Then the tide turned. In 1906 the

Indian coolies in Natal.

Penhalonga.

number of boys was 110, and it became necessary to charge an entrance fee of £3. This was cheerfully paid, and still the numbers increased. The fee was raised to £5, and later to £7 10s., yet the increase continued, so that there are now 170 pupils in residence, and the number could be doubled, if only the necessary staff and accommodation could be provided.

One day, a deputation of boys waited upon the authorities, and said that there ought to be a girls' school also, as many of them were Christians, and they could not see where the Christian boys were to find wives. They were told that they must build the school themselves, and actually did so. They gave up their summer holiday, and spent their time in making 50,000 bricks, with which St. Monica's School was built. Some of the married "boys" have placed their wives at St. Monica's, and marriages are taking place between the pupils of the two schools, and the blessings of Christian home life being given to Mashonaland.

Estcourt.

St. Alban's College at Estcourt was originally St. Alban's, Maritzburg. It was

begun in 1883, through the generosity of a colonial gentleman, who was so much struck by the zeal of the missionaries, that he offered a house, rent free, for five years. In 1891, S.P.G. gave a grant for permanent buildings, in which for four years "the work of an industrial school of a very high order was carried on. Then the college collapsed altogether, in consequence of a change of *régime* in Natal. Having been encouraged by the Government to spend large sums in equipping itself to apply for a good grant, it found itself crippled by the withdrawal of every penny of Government aid, on the plea that the black artisan would take the place of the white one." In 1898 it was reopened as an institution for the training of catechists and clergy, and in 1905 it was removed to the quieter surroundings of Estcourt. The reason given for the withdrawal of the grant suggests one of the grounds of the opposition offered by some to native education generally.

It is right and good that the Church should seek to send forth into the world of South Africa, men who have received a Training colleges.

good education on Christian lines, who shall serve God in other positions than that of teachers or Christian workers, ordained or lay. Yet the missionary societies would hardly be justified in spending money upon colleges for higher education, unless there was a reasonable expectation that a fair proportion of those who receive it will in after years give themselves to the carrying on of their work. All mission colleges therefore, if they are not devoted entirely to the preparation of teachers and catechists, have at least a department for this work. Most of the teachers in the schools are also catechists; or rather, perhaps we should say, most of those who have been trained as catechists are found to be the fittest persons to put in charge of schools.

The best missionaries to Africans are Africans; therefore, on the supply of native catechists and clergy the future of the Church depends. "We feel that we cannot spend too much time and thought and care on the training of our catechists; so very much of the success of the Mission depends on their efficiency and zeal. In

the absence of the priest they have to keep the whole of the mission work going on their own station. Every day, at sunrise, the catechist rings his bell, and those who are near come for Service ; he visits the congregation, perhaps miles away ; he teaches the children, and the grown-up people too, not only how to read and write, but how to use their prayer-books in Service ; visits the sick, exhorts the sinners, buries the dead, collects the subscriptions, brings in and prepares the catechumens for baptism ; goes far afield, perhaps, to break new ground ; on Sundays he has three Services, and a class in the afternoon. And withal, he has his own land to plough and sow, leaving his wife and daughters to hoe it while the mealies are growing. Single-handed he has to contend against great difficulties, while maintaining a high standard of Christian life and practice, and creating sound and healthy public opinion among the adherents, old and young, of his neighbourhood. The catechists are in every sense marked men, and it is not too much to say that the development and deepening of the spiritual life of

the place is in proportion to the steadiness and consistency of Christian life and conversation that is seen in them. It is with real thankfulness that we feel able to say that, with few exceptions, they prove themselves worthy of the trust that is placed in them.”¹

Umtata
training
college.

A visitor gives us a picture of the college at Umtata, and his account shows us how the different institutions work together in preparing men for the work of the Church. “Here, at St. Bede’s College, a number of natives of various tribes are being trained as catechists, or for the sacred ministry, the very best and ultimately the only true way of carrying the Gospel to the many tribes of the country. It is most impressive to hear them in the early morning as they sing their daily Eucharist in the Kafir tongue; and to see them at their various tasks in garden or household work, or to hear them at lectures as you pass by. One of the present students is a young Basuto from Masite. After working for the Sea Point municipi-

¹ Canon Troughton of Natal, and Archdeacon Fuller of the Transvaal.

pality as a labourer for two years, he picked up some English, went to Zonnebloem College for education, and then for a short time to St. Matthew's, Keiskama Hoek, and is now at St. Bede's studying for the office of a catechist, and later, it may be, for that of deacon, to go back as a teacher to his people in Basutoland."

The catechists are sometimes students who have been selected on account of special aptitude shown at school, sometimes men who of their own accord have begun evangelistic work, without direction from any missionary. "A man surprises the missionary by telling him he has got two men and four women and a few children ready to be baptized. The missionary had no idea that anything of the sort was going on; he comes down to examine the candidates, who may or may not be ready. But anyhow, here is a worker. He may prove himself fit to be sent to a training college, and be put in charge of a station".¹

"Soon after I came here," a priest writes from Basutoland, "a quaint old man named Joseph Meballo came to me

A Basuto
catechist.

¹ Archdeacon Fuller.

and said, 'I want to learn to read,' i.e. to act as a 'reader'. So I sent him off to the 'Sacred Mission' school for native catechists, and at the end of the year he came back, taught to 'read'. This he did in a loud, discordant, high-pitched voice; his pitching of the hymns was terrible, but his devotion and power undoubted. He was sent to build up a congregation among the villages of Fingoes, Basutos, and Baralongs round Springhaan Nek.

"It was a great sight to see the tall form bent to his hearers upon the open veld, sometimes in a dust-storm, as he read and preached the Gospel with an earnestness and certainty which left no more doubt in the hearer's minds than it did in my own, of the value of this servant of Christ, who had heard the 'call,' and came to be 'sent'. He built himself a hut church, he partly roofed Holy Cross church, he ploughed and he planted. He made himself a garden, and built two dams. Working for a hard master all the time, who demanded full work, and made no allowance for a Church lay-reader, he found time to do a work which must have

gathered in at least 100 souls, and which included a school of thirty-five pupils under his supervision in the evenings ; he made me feel him to be a friend as well as a fellow-worker. He was as humble as he was efficient and zealous.

“ The last time his congregation assembled was again in the open. He was too ill to bear the noise in his hut, and so after giving him the Church’s blessing, I went about a hundred yards up the hill, where about sixty were gathered to say the Litany, and hear the preaching. He rests, an honoured servant of Jesus Christ, near the scene of his valued labours. We are praying for some one to take his place.”

In the prayer that God will raise up many such men, we may all join. Its fulfilment will in a large measure depend upon the efforts which the supporters of missions at home are prepared to make to facilitate the spread of Christian education throughout South Africa.

CHAPTER VII.

EVANGELISTIC WORK.

The work
of the
European
missionary.

EDUCATIONAL work holds an important place in the work of the Church, inasmuch as its object is to bring up in the faith and fear of God those who will in the future be the citizens of the Kingdom of Heaven upon earth. But those of God's children who have come to years without the knowledge of Him cannot be neglected. The message of the Gospel must be brought to them also, and their own fellow-countrymen can best bring it. The work done among natives by the white missionary to-day is chiefly that of teaching and building up those who are already baptized, and of training and supervising native workers. He does not wander from place to place, preaching at random to the heathen. The sermon which he preaches in church or school-chapel will often be

heard also by a number of non-Christians, who have joined the congregation out of curiosity to see and hear the white Umfundisi, or at the invitation of a friend or of the catechist, or with a real desire to find Him whom their souls seek.

The work of preparing and examining candidates for baptism and confirmation, and his ministrations to Christians, in the centres and in the out-stations, leave the missionary in charge of a district little time for breaking new ground. Moreover, this work can be done much better by the catechist, who is in closer touch with his own people, and knows better than the white man where openings are to be found. There is also the language difficulty. "Few of our missionaries have time, in the rush of all that has to be done, to learn a language so as to speak it like a native. One often hears it questioned, whether the perfectly intelligible Kafir of a missionary, which is expressed in what is after all English fashion, is to be preferred to an idiomatic interpretation. Natives are so much accustomed to the system of interpretation, out of church as well as in it,

that it has not the chilling effect that might be expected.”¹ But non-Christians need only to hear the simplest elements of the message. It is clearly best that these should be given directly, not by interpretation; in their own tongue, and in the way that they speak it, not in a way which constantly appeals to the native’s very keen sense of humour and powers of mimicry, by the use of English idioms in Kafir dress. It is not as if there was only one language to be learnt. “Nearly every Saturday afternoon, all through the year,” a missionary in the Grahamstown diocese writes, “I have six Confirmation classes, of from two to thirty people each, in six different languages.”

If the missionary goes to break new ground, it is at the invitation of some one in the village; an old pupil of a Christian school, or a friend of a Christian. Having obtained permission from the chief, and borrowed a hut which will certainly be filled with people, he will give his address with the help of one or two interpreters, and at the end, some will probably express

¹ Bishop Gibson.

interest, and it will be arranged that the catechist shall come so many times a month. Presently a hut for services will be built with money contributed by the people, which may develop into a church. If possible, a teacher will be found, who will use the hut for a day-school during the week.

Sometimes the opportunity is given unexpectedly. A missionary writes : “ We were expecting a candidate for Confirmation to come down to the railway station from a neighbouring farm, to receive some instruction. As she did not appear, I went to the porter’s house, and found ten adults and four children (two of them very small and clad only in beads, and one woman in the red blanket of heathenism), all absolute heathen, and ready for a Service. A Service
at a railway
station.

“ After consultation with my catechist, whom the railway officials good-naturedly call ‘ Man Friday,’ the Service begins with the hymn (in Kafir), ‘ As pants the hart’. Extempore prayer follows, and a short lesson read by ‘ Man Friday’. The address is on the words, ‘ Render unto God the

things that are God's,' and includes some reasons which support our belief in the existence of God, a statement of the claim of such a Being upon us His creatures, and an appeal for the surrender of ourselves to Him. Another hymn, 'Jerusalem, my happy home,' another prayer, and the blessing, end the Service, which lasted an hour, and was most attentively followed. Natives do not clamour for short services, and interpreting an address doubles the length of time occupied in its delivery. I tried to make friends all round after Service, and found that the red-blanket lady was our hostess.

"There is no sign of any impression made, but we hold Services here pretty regularly, and I mean to keep this little flock well in mind. If you, too, will keep them and their like in your prayers, they will be led one by one to the Saviour of the world.

"It is indeed seed cast upon the waters ; ten people out of the 5,000,000, at that lonely railway station surrounded by miles and miles of veld, who may or may not have another opportunity of hearing the

message before all that found its way into their understandings has faded from memory.”

A special opportunity for public preaching is found among the 100,000 Indians in the diocese of Natal; those who study Indian Missions will know that there is something in the Indian mind which makes “bazaar preaching” acceptable to the people. The Indians
in Natal.

“There are many totally distinct tongues spoken; Tamil, Hindustani (Urdu and Hindi), Gujerati, Maharati, Telugu, Malayalam, Kanarese, Sindhi, and Arabic; besides a perfectly exquisite mixture of English, Zulu, and Dutch with each of these. Then there are thousands of Indians in Natal, who have absolutely forgotten their native tongues, and now speak English.

“In public preaching we join forces, and bring into the firing line European and Indian clergy, Tamil, and Telugu schoolmasters, and even zealous “coolie” labourers. The special times when Christians go forth to battle are Saturday mornings and Sunday afternoons; on Saturdays

the arena is the coolie market in Durban. Here we join forces with Baptists and Wesleyans, each mission supplying a preacher in a different language. The hour is in the early morning, when the market is packed with Indians, thousands coming and going, and the audience is always large. They come not only from the great coolie barracks and compounds, but also from the country districts for ten miles round, bringing vegetables and fruit to market. After the preaching, the sale of Bibles and Gospels begins. These are readily bought, and the money is paid down on the spot. On Sunday afternoons we have a body of keen, intelligent lads, from St. Aidan's School, who carry the cross and sing hymns.

“The work in the country districts demands great sacrifices; for the coolies live in straggling lines beside the railways, or far away on hill-sides, or in valleys hidden away among those terribly monotonous stretches of pallid, anæmic green, of sugar cane. Sometimes one has to trudge miles to get to a convenient place, in heat or rain, or both, on roads that are mere sandy



ST. AIDAN'S, DURBAN, INDIAN MISSION

paths, and at the most awkward times. The audiences are often small, sometimes inattentive, always shifting; the huts in the closed-in valleys become so stuffy as to be almost unbearable, in the moist, warm air of Natal. The coolie is a nice man, humorous, friendly, and original; but he is tired and oppressed by toil, poor, and longing for freedom in his native land; moreover, he is uneducated, and his women-folk are steeped in ignorance. For all these thousands of men, on 170 miles of coast, and on the high lands, and on 200 miles of railway, there is but one white priest, two Indian priests, and one strong, industrious, self-sacrificing Indian helper."

Another opening for public preaching is on the Rand. The mine compounds, containing 200,000 natives, who are moved to and fro from all over South Africa at the rate of 15,000 a month, afford an opportunity for sowing seed, which may bear fruit far and wide. Preaching
on the Rand.

A worker on the Rand writes:—

"We go early, because on Sundays a little native beer is served out, and the

whole compound becomes too violently jovial for open-air services.

“Just inside the big double gate of the compound, sits the native policeman, with a knob-kerrie and whip in his hand, whose duty it is to keep order, and keep out traders—sometimes preachers also, and then we have to get leave from the compound manager.

“Everywhere in the great courtyard, with its rows of rooms along the four sides, are groups of men. Here are some lying in the sun, wrapped in their blankets, fast asleep; here others sit round a fire burning in an old tin, smoking cigars with the lighted end in their mouths. There a couple are making bangles, with a flat stone, a bit of old iron, and a quantity of horse-hair and brass wire; there, again, a dozen are playing a complicated game with little stones thrown into a square of little holes in the ground. A curious assortment of old tins tied together with leathern thongs is a native piano. We take our stand in our cassocks and surplices, holding up a tall wooden cross as a sign of our faith, and sing a hymn.



PREACHING TO KAFIR LABOURERS IN A COMPOUND AT
JOHANNESBURG



NATIVE WOMEN CARRYING COOKING POTS
(See Chap. II.)

“A man here and there gets up, and walks over to us, till there are twenty or thirty. Then we start preaching. We speak of God, God’s love, God’s laws ; and we know that words mean one thing to us, and another to them. Our Sesotho is translated, sentence by sentence, into two or three other tongues, with what truth we do not know ; and suddenly six men with a drum-stick in each hand start thumping the pianos. A terrific yell comes from a distant doorway, and a wild-looking creature with shaggy white head-dress and long horns, loins girt with a strange hairy skirt, spear and shield in his hands, rushes forward to dance and stamp before the pianos. Soon there are twenty natives stamping, shouting, and yelling till the perspiration streams off them, and the congregation moves off to the dance.

“Then a ‘boy’ comes forward with a card signed by the Bishop of Lebombo, saying when he was baptized or confirmed ; another has a New Testament in Sesotho given him by Canon Widdicombe at Hlotse in Basutoland ; a third has a certificate that he has acted as catechist at Grahams-

town ; half a dozen want a school. We promise to do our best, and go to another mine.

“ ‘ Our best ’ may be, to hold Services in the street, or in a tiny hut ; there are resident Christians, as well as the floating population, and these scrape together £80, but all the land is under the Gold Law, and we cannot find a site. Then a kindly white man allows us to build on one of his claims ; or we find an old stable, an old machine room, a corner of an old compound ; somehow or other hindrances are overcome, workers are found, and now teaching, preaching, and Sunday Services are being held at more than eighty centres on the Rand.”¹

Medical
missionary
work.

Our Blessed Lord “ went about doing good, and healing ” while He was upon earth, in His human body. His example bids His spiritual body, the Church, to follow the same method of ministering to men’s bodies, and so to open the way for the acceptance of those wholesome medicines by which all the diseases of their souls may be healed. It was through his

¹ Archdeacon Fuller.

medical knowledge that much of Dr. Livingstone's work was done; as this lay mostly beyond the Zambesi, we cannot give an account of it here. Robert Moffat was also a Doctor of Medicine, and so gained his great influence over Umzilikazi. A missionary in Mashonaland, who has but a slight knowledge of medicine, receives from twenty to thirty patients daily, and has known whole villages opened to him after the successful treatment of a case.

Among savage peoples accidents are very common, and the amount of suffering caused by ignorant treatment is very great. A bracelet or armlet of hair from a cow's tail is not a scientific cure for rheumatism. There is not much more to be said for the insertion of the tip of a cow's horn into the leg, in a case of inflammation of the lungs. Medicine brings a blessing in South Africa, not only to the body, but also to the mind. It is the best remedy for the folly and misery of witchcraft.

The wife of a missionary in Pondoland, who with the assistance of a nurse treats 600 patients annually, tells how a patient

came recently with a badly burned foot, who for two years had been treated by the witch-doctor. He and his friends were sure that he had been bewitched, and no one would sleep in his hut, or take him food. But presently they saw that the medicines of the white Inkosikazi (chieftainess) were stronger than the witch-doctor's, and gradually the others became quite friendly, and the man himself "began to rise out of the mire into which the belief in witchcraft had sunk his soul". Another man came in very far advanced in consumption. He got his medicine and returned home, but when the medicine was finished he rapidly grew worse. He said he could not afford the two shillings for more, yet he went to the nearest trader and bought a cow for £10, because "the spirits of his ancestors were crying out for meat". His friends ate the meat, and presently the man died.

Besides his actual practice as a physician, the doctor is able to give instruction in hygiene, both to the children in the schools and to grown-up people. Such lessons are badly needed. Everywhere

the same tale is told, that consumption is making terrible headway, chiefly because of the change from native to European modes of life. The people do not understand the dangers which attend the use of a cotton shirt, instead of a woollen blanket, or appreciate the value of drains. A hut built in native style, but of old kerosene tins, is simply a death-trap. In Natal a native Health Society has been formed, which sends out papers in the native languages, showing how common diseases may be prevented.

The formation of the Medical Department of S.P.G. promises to lead to an extension of the Society's work in this direction. A Medical Mission was started in 1890 at Durban for the benefit of the Indians, by the Rev. Dr. Booth (afterwards Dean of Umtata), who gave up his practice in order to devote himself to this work. It put the mission "in touch with all sorts and conditions of Indian people," and during the war he was able to organize a band of ambulance men, of the better class, who showed their loyalty to the Queen and the Empire by offering their

S.P.G.
Medical
Missions.

services without pay, and a company of stretcher bearers, 200 of whom did good service at the battle of Colenso. At Rusape in Mashonaland there is a small hospital and staff, and another at Tsolo, in Kaffraria, where eighty-six in-patients are received in a year, and 2000 out-patients treated.

At St. Barnabas', Pondoland, the Rev. Dr. Sutton settled in 1893, having previously been a medical missionary in Burma. He met with the old difficulties arising from the belief in witchcraft, patients being brought to him in a dying state, because it was only after every possible remedy suggested by the witch-doctors had been tried, that they were allowed to come. It took three years to break down the wall of suspicion and superstition, and then a great change came. The chief's son, who had long been a source of trouble and unrest, through his encouragement of witchcraft and his drunken habits, fell ill, as the result of drink. Dr. Sutton insisted upon his coming to the mission house for a month, so as to be under constant supervision. He



S. LUCY'S HOSPITAL, S. CUTHBERT'S, TSOLO, KAFFRARIA

was regarded as a hopeless case, but the doctor pulled him through, and he became a total abstainer, and a reformed character, so that his rule became as beneficial as it had been iniquitous. He prevented the illegal sale of brandy, put down witchcraft, and gave up to the mission the entire charge of two of his children.

We must now look at the work done by African clergy and catechists, and by the many laymen who obey the precept, "freely ye have received, freely give". ^{African missionaries.}

"Every baptized native takes it as a matter of course that he must bring others to a like state of salvation. Men often walk fifty miles to carry the sacred vessels and other Church things from one place to another, so as to help the priest if he is without means of transport. They regularly visit outlying kraals from Pretoria on Sundays to hold Services, and they do so without a thought of pay."¹

It was through a native Christian, Jacob Tabane, that the opening for mission work to the English Church was made in the Transvaal. Jacob was the son of a sub-

¹ Archdeacon Fuller.

chief under the Chief of the Bechuana, living near Mafeking, and inherited his father's rank, cattle, and property. While a young man he was sent to look after some members of his tribe who were working at the Kimberley mines, and was converted and baptized at a Wesleyan Mission. Presently he settled near Potchefstroom, and began to go about preaching what he knew of the Christian faith. About 1880 he obtained a copy of the Prayer Book, in his own language, and began to study it diligently. Finding bishops, priests and deacons spoken of, he asked where these could be found, and so came under the influence of the Church.

Bishop Bousfield happened to pay a visit to Potchefstroom, and Jacob was confirmed by him. A missionary was sent at his request, who taught Jacob's converts, and received them into the Church. He continued to preach, and to live a truly evangelical life, wandering from village to village, and accepting nothing but food and shelter from his hearers. He never returned to his home to claim his property, even the cattle which are so dear to a

native, and he has always declined to be paid for his work. Once when he seemed to be in real need, Canon Farmer pressed upon him a small sum, but found afterwards that he had given it all away.

Nor did he ever marry, though to be unmarried is considered by the native to be unmanly and dishonourable. Even by the Dutch, "Old Jacob" is very much respected. He is old now, and rheumatic, and therefore less active, but he is as earnest as ever, and his influence is remarkable. He was ordained deacon in 1908, and is now in charge of a native congregation near Vereeniging, in the south of the Transvaal.

The first African to be ordained priest in South Africa, was Paul Masiza of Kaf-^{Paul Masiza.}fraria. He was ordained in 1870. He died in 1907, and "left behind him a wonderful example of devotion and saintliness. He was revered by both Europeans and natives, and may be looked upon as a specimen of what others of his race may attain to, when they have been moulded by the grace of God." He was elected by his brother clergy, white and black, to be

a Canon of the Cathedral. "Rest?" he said when the Bishop once urged him to take a holiday, "Rest? What do we want with rest? We shall rest in the grave." This hurrying life is done for him, and he has entered into his rest.

In the
Lebombo
diocese.

We will go into the two northern dioceses, to see how the faith spreads through the work of the people themselves.

The diocese of Lebombo lies west and north of Lorenzo Marques, in Portuguese territory, taking its name from the Lebombo mountains, in which the great Drakensberg range ends. When the diocese was first formed in 1893, there was no ecclesiastical organization, nor was there a single clergyman, church, school, or lay communicant. There was not even a Roman Bishop for the Portuguese, who were doing nothing for the spiritual welfare of the vast number of natives. These are divided into six main tribes, speaking six different languages; they are of the same Bantu race as the Zulus and Tembus, but they have not so much backbone. The chief tribe is the Machopi.

There were two reasons which caused



A TEMBU MILK BOY

the Anglican Church to open work in Portuguese territory : (1) The district is a great centre from which men are drawn to work at the mines, and elsewhere. There they meet Englishmen, and English missionaries, and many of them are baptized. These men cannot be left as sheep without a shepherd. (2) There are the English people, who increase in numbers as the trade of the port advances ; thus on a recent Christmas Day, sixty persons came to church, and twenty-six made their Communion. The children of these English people also need shepherding.

Since the year 1893, when nothing was being done, twenty-five churches have been built, thirty-four native readers enrolled, and 718 have been confirmed. A training college, St. Christopher's, stands in the healthy highlands, where there are forty-seven young men preparing for the work of the ministry, and last year 200 persons were baptized. This has come about partly through the gifts of devotion and good judgment granted to the Bishop, Dr. W. E. Smyth ; partly through the zeal of the five white clergy working under him

(who receive £18 a year and their board and lodging), and of the two African clergy, one from Zululand, the other a Chopi ; partly through the ministry of the devoted white women, who labour in the schools, and dispensaries, and huts. But above all, it is due to the work of the people themselves.

The Boer war brought a rush of refugees into Lorenzo Marques, who were helpless, homeless, and often penniless ; the Church ministered to them as well as it could. The Bishop of Lebombo wrote : " The Boers turned out also large numbers of native Christians. They have settled down for the time in many parts of the diocese, and have said their prayers. The result has been, that the natives of those villages have begun to wish to be taught to pray, and we have been asked to send teachers to places where no missionary has ever set foot. Almost every Christian who can read is now holding services or teaching somewhere. This has been going on over large areas ; how can we supervise work 200 or 300 miles from the nearest mission station ? "

“The harvest truly is great already, and much remains to be reaped. The need is most urgent, and it lies with us to say whether it be reaped or not. At Hlaman-kulu, which I visited, there is a large native church. It has its churchwardens and sidesmen. The Church Council meets once a month. The native school has an attendance of eighty boys and girls, about twenty boys being boarders. The old schoolhouse, a tin room, is being fitted up as a clergy house, and a partition has been placed in the church, that part may be used as a schoolroom.

“In the out-stations, the churches are built of stick, mud, and rush. To see the crowd coming out of one of these little churches is astonishing; eighty from a place no bigger than a dining-room. The natives have almost entirely carried on these missions themselves, giving their labour and their services. Each is provided with a member's card, and is expected to give a monthly subscription. They have very little money, unless they go to the towns to work; some of the teachers receive only their hut tax, and

have to leave their congregations every now and then, while they go away to earn a little money.”¹

A great
opportunity.

Lebombo is greatly in need of more workers, in the face of the greatness of the opportunity. “We have been able to visit Maputoland during the last quarter, but not Chopiland, where there are more than twenty native mission schools, and the work goes on increasing. How can we expect these people to remain faithful? In spite of the absence of a priest for many months, twenty-three were admitted as catechumens, twenty-one baptized, and thirteen confirmed, in one district, and in another the native catechists presented thirty-five adults for baptism, and forty to be admitted as catechumens. Our diocese is most wickedly under-staffed just now. It possesses only five missionary clergy, and three lady workers.”²

In the
diocese of
Mashona-
land.

The diocese of Mashonaland includes Southern Rhodesia and the Bechuanaland Protectorate. In other parts, the white man has made his way gradually over the

¹ “Story of the Diocese of Lebombo.”

² Rev. S. H. Harp.

country ; here he has come in with a rush. Twenty years ago Bulawayo was Lobengula's capital, "the place of slaughter" ; now it is one of the four great towns, with thousands of white men, broad streets, waterworks, markets, and, thank God, churches. In the country where the Matabele constantly raided the Mashona, there are mines and farms, and a settled population.

The natives are reached by the Church in three ways : First, by preaching and visiting in the locations round the towns, in which live the natives employed in the towns. In 1902 the church in the location at Bulawayo was found to be too small, and had to be enlarged. The native congregations raised £338 for the purpose.

Secondly, by teaching people, who can teach others. At Penhalonga, twelve miles from Umtali, there are two training colleges, S. Augustine's for boys and S. Monica's for girls.

Thirdly, by pastoral work in the villages. Twelve centres of work have already been selected. There are forty-nine churches in all ; thirty-five catechists and seven

readers are directed by the fourteen white clergy, who have also to minister to the white people. One of them has twenty-three mine camps to visit, and this takes up much of his time. As all the work cannot be done by the missionaries, the people do it themselves. Again and again congregations are unexpectedly found, which have been gathered and instructed by Penhalonga boys.

“At Matiza’s, where a catechist is at work, the station is on the bare side of a hill, with not a kraal to be seen ; it was chosen for its central position. Here is a day school for 100 children, and a Sunday congregation of 450, who seem to come from nowhere. The church is a huge pole and mud building, 90 feet long, 25 feet high. Each of the centre poles, which were brought from ten miles away, took ten men to carry them ; there is hardly a nail in the place, all being held together with strips of bark. The church was built by the people, who were directed by an insignificant-looking St. Augustine’s boy called Noel. The wonder of the place is the number of people who come together



INTERIOR OF CHURCH BUILT BY THE NATIVES AT NYAMANDWE



A FUTURE BOMVANA CHIEF

for daily prayers and school, and the huge Sunday congregations.

“Bonda is the next station, about five hours' walk. Three miles from Bonda nearly 200 people leaped out of the long grass, and escorted us with drums, and flags, and terrific yells, all the rest of the way. Nathaniel, another St. Augustine's boy, has taught them how to make bricks, and they are building a church; the day school has 150 children, the Sunday congregation is about 400.

“We were then to go on to Zambi's, where a boy named David has settled. We were told, ‘There will not be much there; it is but a beginning, and David is not a bright boy’. We were sitting down, considering which was the right way, when we saw a boy named Philip wandering about, ‘looking for honey,’ he said. He showed us the way, and disappeared. On our right was a deep river-bed full of undergrowth. All at once out darted Philip with a drum, and a crowd of shouting people, and a little farther on three other parties jumped out with songs and yells. On our arrival we found, to our

amazement, a crowd of 190 people to receive us—old men, women, boys, and girls, of all ages. And a beautiful church to hold about 150, that has not cost the diocese a penny, built by the people's work and offerings, unknown to us." Bonda has now been formed into a new central station, with a white priest, and a circle of out-stations.

It seems impossible to estimate too highly the opportunities that lie before the Church in Mashonaland. "The whole country is ripe for the Gospel. In two years there will be hundreds of Christians. Properly guided, and provided with the means of grace, they would be a force sufficient for the evangelization of the whole country. I ask myself, Is this a second Uganda? I believe it may be so, but the responsibility on the clergy is immense; we are too few, and who knows how long we may remain at our present strength? Is this opportunity to be let slip? Pray God not; we must have men, and money for their support. *Not sometime, but now.*"¹

The founding of the Mashona Mission,

¹ Rev. G. E. Broderick.

in 1891, was due to Bishop Knight-Bruce of Bloemfontein, who in the days when Lobengula was king, and Matabele warriors were raiding the Mashona, spent eight months upon a great journey of South African exploration. After his consecration as Bishop, he walked 1300 miles visiting the villages, and was amazed at the readiness with which the people received his teaching. One of his first catechists was Bernard Mizeki, who had been trained at Cape Town, and who now offered himself for work in this new field. He came to be "the best Mashona scholar known," and with one of his Mashona converts, John Kapuya, did some valuable translation work. He was stationed at the village of a great chief near Salisbury, and during the Mashona rebellion of 1896, two sons and a nephew of the chief, who were persuaded by the witch-doctors to attack him at night, left him for dead. But Bernard recovered consciousness, and crawled to a hiding-place beneath a rock. His wife Mutkwa, a Mashona, was taken prisoner, but on five successive nights managed to escape, to bring her husband

The start of
the Mission,
1891.

food. On the fifth night Bernard was dead ; his enemies had found him. He was a true martyr, and his wonderful influence is still seen in the steadfastness of his converts. John Kapuya is now head catechist at Rusapi.

Missionary
zeal in
Basutoland.

In Basutoland we may see not only individuals who are full of missionary zeal, but a whole body of people, who though widely separated from one another, deny themselves in order that others, who are unknown to them, may have the blessings they have themselves received. There are seven mission centres in Basutoland, with about 5000 Christians.

In 1910 it was felt that there was a good opening in the north-east, where hitherto no work had been done. Each of the seven congregations was asked to give £20 a year (a large sum for such people), for this mission, and all agreed to do so. At Maseru, the congregation begged the missionary to leave them to talk it over "all by themselves," and they eventually decided that instead of the men communicants giving 5s. a year as before, the women 3s., every man, Christian, hearer,

or catechumen, should give 1s. a month, and every woman 6d., and that the usual church offertories should be continued as before.

Zululand, the land of Tshaka, Dingaana, In Zululand. and Panda, would not seem a likely place for the spread of the Faith of Him Who was meek and lowly in heart ; much less should we expect to find a keen missionary spirit there. Yet 13,000 Zulus are Christians, and the faith is spread by the people themselves, within the country and without it.

The best known centre of Church work in Zululand is St. Augustine's, Rorke's Drift. At the end of the war of 1879, a chief named Hlubi, a Basuto, was made headman of the district. He asked that the Rev. (now Archdeacon) C. Johnson, whom he had known in Natal, might be sent to him. Mr. Johnson formed a station at St. Vincent's, Isandhlwana, where a Church was built as a memorial to the British soldiers who fell in the battle. When he proposed to build a school-chapel, 130 of Hlubi's men contributed 30s. apiece. There was then not a single Christian in

St. Augustine's church.

the neighbourhood, yet in 1904 Mr. Johnson had the joy of seeing St. Augustine's church consecrated. It is massively built of white rough stone, cut almost entirely by native labour, with a lofty clerestory of forty-eight windows, supported by twenty stone columns, and can be seen for miles over the veld. It is large enough to hold 2000 persons, including a choir of 300.

The foundation stone was laid by the Hon. J. J. Hulett, Secretary for Native Affairs in Natal. A congregation of 2500 persons was present, who came from far and near. St. Augustine's is the mother church of thirty-five stations, and 150 preaching places. There are two native clergy, and 150 paid and unpaid workers.

On one occasion Mr. Saunders, the Chief Commissioner for Zululand, said: "I can unhesitatingly assert that the influence of missionaries is altogether for good. All civilization and progress among natives is due in great measure to missionary work. There is practically no crime among Christian natives in the Province of Zululand. Upon this point I can speak with knowledge and authority, as it is part

of my duty to examine in detail the records of all criminal cases brought before magistrates in Zululand." The Zulus have not always been treated kindly by the European settlers, and the rising in Zululand in 1906 was largely caused by the resentment felt by the people at the treatment of their women by white men.

We spoke of the interest taken by Zulu Christians in Christian work beyond their own borders. "When the English missionary in Swaziland, who was in charge of six centres for natives and three for Europeans, broke down, it was determined to send the Rev. Oswald Nxumalo from Isandhlwana, to take his place. A meeting was held to protest. 'What has he done,' they asked, 'that he should be sent away from us? What evil have we done?' They were told that teachers had been sent to them from England, who had left their homes to give them the light. Must they not also send that light on to those still in darkness? And ought they not to send, not one whom they did not value, but the best they had? Were they not willing to make this offering to God, to

help this their messenger by prayers and alms, and make this work their work?"¹ They understood, and Mr. Nxumalo is now working at Usutu, where he has 250 Christians.

Bechuana-
land.

Now we will cross the mountains, and the Orange River Colony, into the Bechuanaland Protectorate, to see how the faith spreads through the work of the people themselves. And first, we will show how the work of the London Missionary Society has borne fruit there.

"This year (1911), King Khama has been holding the jubilee of his baptism at his capital, Serowe. A deputation of the L.M.S., the Resident Commissioner, the local British Magistrate, and the whole of the white population of Serowe were present. Khama came to greet them, with five foot regiments in full regimental head-dress, and about 500 horsemen; in all about 3000 warriors. The royal salute, 'Pula, Pula,' echoed and re-echoed among the rocks.

"On Saturday morning, February 4, at sunrise, the jubilee began with a prayer

¹ Bishop of Zululand.



KING KHAMA



REV. CANON PETER K. MASIZA, FIRST NATIVE
CLERGYMAN IN SOUTH AFRICA
(See p. 269)

meeting, attended by 4000 persons. In the afternoon sports were held. On the following Sunday, at 7 a.m., 103 persons were baptized. For the ten o'clock Service 12,000 people assembled, the seven younger regiments in full regimental dress. These formed a circle round the women and old men, who were seated on the ground, and the whole assemblage was fringed by the 500 horsemen.

“On the Monday morning the natives flocked into the Kgotla¹ to congratulate the king. They had been given permission to honour him in the old-fashioned form. Ancient warriors, who had almost forgotten what war was like, became young and bold again, as they dashed up to the chief, recounted imaginary raids of the Matabele upon their cattle, and bounded away on the warpath to recover their stolen property. At 8 a.m. all fell in to take their places at another Service, presenting a most imposing sight, with their guns, spears, shields, and savage-looking gear and ornaments. Telegrams were read from some high officials, and speeches

¹ i.e. the king's kraal.

made; and an illuminated address presented from the Local Chamber of Commerce, paying a tribute to Khama's justice towards European as well as native traders, and his help in stamping out the cattle disease. In his reply the king said:—

“ ‘ I, Khama, in the midst of this Kgotla to-day, wish to speak a few words to my own people the Bamangwato. . . . The missionaries and the members of the Government have been reading letters to you. Have your hearts taken hold of anything in those letters? I am thankful for what God has done for me, and I am also thankful to the missionaries who have come from afar to be with us here. . . . If we honoured God, as we honour the things of this world, we should be a truly great nation. You know that the one thing that destroys our work is drink. Drink is a great chief in the country. . . . If you remember the things that belong to your forefathers, you will find that they had all these sins; they were also polygamists, and these are the things that make us go backwards.’ He then thanked the white people for their presence, and

spoke of the Government officials as his mouth and hands, to speak and work for him. The meeting lasted for four hours, and there was not a dull moment in it.”¹

In another part of Bechuanaland, Canon Bevan has been working since 1874. In this year 200 natives arrived at Kimberley, who said that they had come from Phokoane, near Mafeking. They had had hardly anything to eat all the way, and arrived mere skeletons. Yet they did not beg; baptism was all they asked. Canon Bevan is now ministering to 5200 Christians, in a district 150 miles long by fifty broad, at more than thirty stations. He is assisted by two native clergy, and twenty native catechists.

“Patiently and persistently this wonderful missionary has gone on with his work, single-handed so far as European helpers go, among a most unpromising people. The work he has done is almost incredible; it is the romance of drudgery.”² It would have been impossible, had it not been for his native workers.

¹ S.A. “Church Chronicle”.

² Bishop of Bloemfontein.

Thus at Maritsane a Christian of only three years' standing, with his cousin, instructed a number of catechumens ; at Litthakone, a man, taught at the mission school at Thaba Nchu years before, gathered a congregation of sixty civilized and intelligent people. Another worker, Isaac, "now an elderly man, goes about with wonderful zeal and patience, constantly visiting the faithful. He thinks nothing of a fifty mile journey, to minister to people beyond the reach of regular services."¹

At Genesa the schoolmaster did his work so well, that Canon Bevan has taken him to live in his house, with a view to preparing him for Holy Orders. "The people at Genesa have a very nice church, and a promising field of work is open, if men can be found to enter upon it." Alas, it is so everywhere. There is work waiting to be done, and no man to do it.

Canon Bevan has a station at Gestopfontein, across the border in the Transvaal, which he was unable to reach for four years owing to the war. At its

¹ Canon Bevan.

close he found that the catechist, Wilhelm, had stayed at his post all through those troublous years. The strain cost him his life, but he had the joy of presenting fifty fresh catechumens.

The following extracts must suffice to give an impression of the quality of the work done by native catechists, and the character of South African Christians.

“I attended a native Evensong, at which I was the only white man present, on my first Sunday evening in South Africa, and was deeply impressed by the apparent reverence and devotion of the congregation, and the zeal and earnestness of the native catechists. I found that there was a steady supply of men, who could have earned four pounds a month and food, who are willing to work for their bare food while being trained as lay readers and catechists, though they would never earn so much as they would as labourers. Constantly I was astonished at the distances which whole families would walk, in all weathers, to be present at the weekly Eucharist. In one Karoo village, the native deacon said to me, that I should

A mission Service.

doubtless be surprised that there were only twenty-six communicants, instead of the thirty-one upon the roll, but Jantyi Manttala had died, Hans Misi was away working, and so on. At another place, where the native Celebration had to be very early owing to the hour of the European Service, the entire number of communicants was present before daylight, in the intense cold of the winter dawn. Nor, though the natives sing very heartily, did there seem to be anything ecstatic or emotional about their religion. Their behaviour, as I saw it, was always quiet, reserved, and dignified.”¹

One of these catechists, Josiah, was the son of a chief, who was looked up to as a great warrior. He had been converted somewhere in Natal, and had become “boss boy” in a railway coal shed. Here of his own accord he held regular services for natives, and presented a large class of candidates for baptism at the close of the war, which had cut him off from the ministrations of white men. Then he consented to come to Naauwport as catechist,

¹ Rev. Peter Green, one of the Missioners of Help.

at a greatly reduced salary. When asked if he regretted the change, he said, "No, boss; got more time for prayer now". That was the secret of his strength. His candidates were always excellently prepared, and he never lost his influence over them. He was a shepherd who led, and sought out, and never ceased to watch. The native policeman in charge of the location, a heathen with a grudge against the Church, was continually bringing false charges against Christians. Josiah told them to pay the fines imposed, and bear no malice; and they did so. When his father was once imprisoned on a false charge, he borrowed £31, which was lent him simply on his word of honour, and repaid the money by stinting himself of the barest necessities of life, explaining that heathen law told you to help your parents at any cost to yourself, and that he had not found that Christian law told you that this was wrong. At his funeral many white men were present, to show their respect for a noble man. "Josiah was a man, a Christian, and a loyal Churchman, and I know that not only his native con-

verts, but more than one white man, owe more than they can say to that faithful and true life."¹

Failures.

We do not suggest that there are no failures among the catechists. One experienced missionary admits that they are more numerous than they ought to be. These failures are mostly due to one of four causes ; conceit, unchastity, laziness, and interest in other things. We have seen before that these things are the weak points of the Kafir character. "Many teachers have regarded the Government service which they have obtained, as conferring upon them a kind of patent of nobility, and have refused to do any kind of work whatever, either with their heads or with their hands, outside the school. They have thought it right to exact a great show of respect from the surrounding people, even to the ultimate ruin of their schools."² Surrounded by the fiercest temptations, is it wonderful if sometimes they yield to a sudden storm of passion ? It is the inheritance they have received

¹ From "The Kingdom".

² W.M.C. Report.

from their savage forefathers. More than one man has said to a certain missionary, "The devil got hold of me". No one who has read the second chapter of this book will be surprised at laziness. And we can well understand the attractions of other things, when we read that it is chiefly land and farming that draws them away. Land exercises a kind of fascination upon many people in England; "a little place," "a small holding"—what happiness could be greater to some people than the possession of one of these?

"It is odd," says Mr. Bryce, "to find Europeans, especially those whose lives are not a model of Christian morality, continually growling and sneering at the missionaries, because their converts do not all turn out saints. The savage is unstable in character, and baptism does not necessarily extinguish his old habits. It is this instability of his will, and his proneness to yield to drink or other temptations, rather than in his intellect, that the weakness of the savage lies. A man with hundreds of generations of savagery behind him is still, and must be, in many respects

a savage, though he reads and writes, and wears European clothes. The Kafirs are not such bad Christians as the Frankish warriors were, for two or three generations after the baptism of Clovis.”¹

Close and individual attention is essential with natives who have not yet learned the meaning of strictness. How is it possible to give this, with our present staff? It is a smaller matter, that the people who have for generations held land in common, valued everything by cattle, and taken all earnings to the chief, have no idea of money matters.

It may well be that only the best men are mentioned in the reports upon which we have drawn. Yet we do not believe that we have given an exaggerated picture of the good work done by native workers, for all seem to tell the same tale. The number of workers is very large. Apart from the diocese of Bloemfontein (where there are 19,000 Christians), for which we have no returns, there are 792 catechists, and 241 readers, in the Province of South Africa. It is not possible to say exactly

¹ “Impressions of South Africa.”

how many of these are paid, how many unpaid. In any case it is clear that they, and not the white men, are the people who are doing the real evangelistic work in South Africa. Much remains to be done, but much is being done. This great company of native workers cries : "Come over and help us," "Brethren, pray for us," but it also bids us remember that its very existence is a miracle, wrought by Him Who hath indeed "called them out of darkness into His marvellous light".

CHAPTER VIII

RESULTS AND PROBLEMS

Distances
and popula-
tions.

WE have passed at lightning speed over a country as large as France, Germany, Spain, Portugal, and Italy, all put together ; looking at a church here, or a school there, among different types of people, in different conditions of life. We could only give a few pages to the whole diocese of Cape Town, which alone is twice the size of England. Yet in England there are 33,000,000 people ; in South Africa, where distances are enormous and travelling slow, 6,000,000. Again, while the people of England belong to one race, five out of these six millions are coloured men, divided into many tribes, and speaking many languages, while the million of white men are divided in nationality, between those of British and those of Dutch descent, and in religion between those who

are members of the Anglican Church and those others, more numerous, who hold to the teaching of other Christian bodies, Dutch or British in origin.

All these are in God's good time to be brought, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man. Can we judge at all what are the chief hindrances and helps to progress in unity, in religious understanding, and in moral perfection ?

The largest body of Christians in South Africa is the Dutch Reformed Church, which is Calvinist in doctrine, and Presbyterian in government. It is divided into three sects, differing in strictness of discipline. In every town and village the Dutch Church is the most conspicuous building, and generally stands on the market square. When Dutch people entered a new district, they built a church in a central place, to which all came four times a year for the *Nacht-maal* (Lord's Supper). Such gatherings, lasting for several days, were useful, not only for religious purposes, but for transacting local and political business, and for buying and selling.

The Dutch Church.

Traders brought cloth, groceries, and implements to the Nacht-maal, and in time, houses, inns, and shops sprang up round the church. So it was not the church that was built, because the town was there, but the town that was built because the church was there.

Boer characteristics.

It is difficult for us English to be fair to the Dutch. We admire their courage and endurance, their patience in suffering, their stubbornness in holding to what they consider their rights. We know them to be thrifty and industrious, free from such crimes as violence, theft, and drunkenness, and deeply religious in their own personal lives. But we know them also to have been in the past "slim" and cunning, cruel towards the natives, narrow-minded and prejudiced. We consider that they were ungrateful and treacherous towards Great Britain. Some Englishmen can only see their faults, which they condemn the more, because they are faults to which they themselves have no special inclination.

very!

The Boers have deliberately followed a method of treating the natives, which is

different from ours. We are inclined, they say, to spoil natives by petting them ; they hold that the best way of dealing with them is to say " You do this, and I'll sjambok you if you don't ". Yet many natives are devoted to their Dutch masters, and Boer mistresses take more pains with the training of their servants than do ours. The Boers have known the natives, as we have not, as savages who waged wars of extermination against the settlers, and whose black hordes stole up by night, killing and torturing women and children, stealing cattle, and burning farms. It was a shock to their religious feelings to think of such people having the same rights as Christians.

In the days before the war, there were two views of political matters, just as there were two views as to the right treatment of natives. President Kruger wished to see a United South Africa under its own flag ; Mr. Rhodes, a United South Africa under the British flag. The second policy has now prevailed, but there were as good men, British and Dutch, on one side as on the other. Not all Boers were such as

those who killed Livingstone's and Moffat's Christians, nor those of whom Khama complained. These were free-booters of the lowest class, some of whom undertook to fight under a black chief, on the promise of a farm apiece when his rival was defeated. The best Boers had no sympathy with these. On the other hand, there were many Dutch who suffered great loss, and possibly great injustice, from British subjects and from the British Government.

The Boers regard us as a godless people, who care only for pleasure, commerce and speculation. We English do not parade our religion, and our knowledge of Holy Scripture, as they do. It was a surprise to them, when Lord Roberts sent off the telegram, "By the help of God, the troops under my command have taken possession of Bloemfontein". They are slow-going and dogged, and object to anything like "hustling," which suggests to them covetousness, and want of faith in God. How could the Boers be other than they were? They were shut off from all intercourse with men, and all knowledge

of the progress of the world, and living amid the vastness of the veld, possessed no books but their Bibles, and no men of letters but ministers, who had been brought up in the narrow creed of Calvin. "Under improved social and political conditions," writes one with a long and varied experience of South Africa, who has no prejudice in favour of the Boers, "they are capable of almost unlimited improvement. Their faults are due to want of education, and to the influence of the superstitious elements naturally resulting from ignorance and isolation in the grim solitudes of South African surroundings and scenery."¹

But misunderstandings are passing away, and a better system of education is now provided. The way we carried on the war showed our determination, and our treatment of the Boers after it showed our good will. Now all are one in the Union of South Africa. Above all, we may thank God that the Dutch Reformed Church has thrown itself heartily into missionary work; the mistakes which

The Union of
South Africa.

¹ Nicholson, "Fifty Years in South Africa".

were made in the past, will, we trust, be made no more.

The Union was one of the boldest things Great Britain has ever attempted. Many were the fears that the Dutch might some day outvote the British, and declare again for separation. It was begun with rejoicings, tree-planting, public gatherings, and assemblings for prayer and thanksgiving, all over the country, and so far it has "succeeded" magnificently.

**Dutch
Missions.**

It is not the case that the Dutch Church has always been opposed to missions. Work among the Hottentots was done even in the eighteenth century, and in 1852 four missionaries were sent to the Kafirs. In 1861 a mission was begun in the Zoutpansberg, and elsewhere in the Transvaal, and in 1877 another was started in Mashonaland. In 1885 a new district was entered, near Lake Nyasa, where there are now 2000 baptized Christians, and 25,000 scholars. Another mission is soon to be planted in Northern Rhodesia. The present figures of the Missions are apparently unobtainable, but

the Dutch Reformed Church is in earnest, and is doing work which ought to have been undertaken long ago. In the Orange Free State, for instance, a comprehensive scheme has been set on foot, for bringing all natives, in the towns and on the farms, into its organization, building churches, and training and sending out workers. It is an immense advantage to the Dutch Church, that all its ministers and missionaries are men born in the country.

Among the prisoners sent to Ceylon during the war was a minister, who devoted himself earnestly to the good of those about him, gathering the young men into Bible classes and prayer meetings. At one of these the minister spoke of missions, and they agreed to devote one evening a week to the subject ; until he felt it time to ask if any of them would give themselves to the work. To his joy eleven came forward, followed in time by seventy others. The same thing was done by the Dutch Church chaplain among the prisoners at St. Helena, Bermuda, and in India, with the result that in all 200 returned home desiring to be trained as mis-

sionaries. As most of them had lost their all in the war, individuals or congregations undertook to provide £30 each for three years for their training at the Mission Institute at Wellington, and now more than 150 are ordained, and working in either the Home or the Foreign African Mission Fields of the Dutch Church.

The religion
of the Boers.

The influence of the Dutch, in both politics and religion, must always be vast. They have a wonderful power of absorbing people of other nationalities. The descendants of the early Huguenot, and even of many of the British settlers, can hardly be distinguished from those of pure Dutch descent. Their piety, and the importance which they attribute to Confirmation and Holy Communion, are an object lesson to Anglican Church people. The day of perfect unity in the faith is not yet; notwithstanding every way Christ is preached, and we therein do rejoice, yea, and will rejoice. To unity of heart in political matters, and unity of purpose in the work of evangelization of the natives, is added unity in doctrine.

“ At the Joint Conference of Dutch and

Anglicans upon religious education in South Africa, the Dutch Moderator began the proceedings by laying on the table a copy of the Athanasian Creed, with the words, "This is our Faith". They have practically severed themselves from the Dutch Reformed Communion in Holland, because it is infected with modern heresies in regard to the Incarnation. Our concord with them in this central doctrine of our faith has already led to cordial co-operation, and surely contains the promise of future unity. They are frankly anti-erasian, and recognize the unestablished condition of the South African Church as a bond of sympathy with their own position."¹

We will now consider the whites of British descent. The climate of South Africa is dry and healthy, but it has an enervating effect, and the tendency is helped by the view the white man takes of manual labour, which he regards as "Kafir's work". No sooner does the labourer set foot on African soil, than he expects to work, and to be paid, as an

White
labour.

¹ Archdeacon Wirgman.

overseer. If farm hands would work in South Africa as they work in England, they would be prosperous ; but they will not take off their coats to do "Kafir's work," though they have been brought to the country on purpose to do it. A miner in Rhodesia said to Sir. M. Durand : "The natives are good enough, but apt to be lazy if you don't look after them. I can't get a white labourer for under £40 a month. The last one I had wouldn't put a drop of oil in the engine ; he said that was Kafir's work." Throughout vast tracts of country which have been set apart for the whites, white men have taken farms, and have then found that they do not pay, because they will not do the work, without which they cannot understand the land ; so the farms are let to natives instead.

The result is that "caste has taken the place of slavery". Direction and supervision is the privilege of the white caste, while manual labour is the lot of the black. For example, "you order a window to be mended. The black man arrives with his tools ; the white man

drives up in a cart and sits and smokes, while the black man does the job.”¹ This state of things is causing great anxiety to many good observers. For the man who does not work himself gradually loses his skill, and his powers of directing, while the man, white or black, who works, gradually acquires both. The problem is arising of a class of “poor whites,” who prefer to live on charity rather than do “Kafir’s work”. It is true that no mechanic of outstanding skill, or inventive genius, has yet arisen among the natives, but the possibility is there. Part of the opposition to the education of the Kafir is due to fear that he will take the place of the white man as a skilled artisan.

In chapter v. we suggested some urgent needs of the Church of the Province of South Africa, which were created by the vast distances to be covered. First, more clergy are needed, and especially men of African birth; itinerant clergy and railway missionaries are specially wanted. “We need to make stronger centres of Church life at the towns, with two clergy,

Anglican
Church
work.

¹ Sir M. Durand.

one to stay at home keeping up the Church's round of worship and work, one to be trekking from farm to farm, visiting, holding Services, and preparing candidates for Confirmation. That is the ideal ; as it is, most of the towns have no resident priest ; where there is one he is single-handed, with barely a living wage ; he can only live with the strictest economy, by allowing his wife to be occupied with household works and worries to a degree undreamt of in England. On one Sunday in the month, or more, his church has to be closed while he visits some other town ; and his churchwardens protest that if this goes on they will be unable to pay him his modest stipend."

There is nothing here to attract, except the honour of a place in the van of the army of Christ.

But a Church does not depend on clergy only. There is much work which can be done, and, as we saw, is being done, by laymen, who are willing to hold Services in places which the clergymen cannot visit except on rare occasions, and who will attend to matters

of local organization and finance, and take their part, as members of the synods, in the management of Church affairs. Visitors to South Africa are greatly impressed with the loyalty, ability in debate, and grasp of Church principles, shown by lay members of the synods. Thus the Bishop of Mashonaland writes: "The laymen did nearly all the talking at the synod. Their keenness and knowledge of the subjects filled me with delight. I felt that here at all events the Church has got hold of some of the very best stuff in South Africa. There was one of them, from Bulawayo, who knew more about the Canons of other dioceses than most of us clergy. We did more work during the three days of the synod, than any committee I have ever been on."

The synods are of very great value, not only on account of the actual business done, but also because they give the isolated clergy the one opportunity of the year, of seeing their brother clergy, of discussing difficulties and plans, and of refreshment to their own spiritual life. It means three weeks' absence from their

parishes, but they are quite safe in leaving the Services in the hands of laymen.

Another great need of the Church is that of men and women teachers. There can hardly be a greater opportunity, or a greater responsibility, than that of those who take up such work in the schools and colleges. They have the task, and the privilege, of giving education, if not in Christian dogma, at least on Christian lines and in a Christian spirit, to the boys and girls who are to be the future citizens of South Africa.

The relationship between the different religious bodies is far closer than in England. A Church choir will contain members of the Dutch Reformed Church, a Congregationalist, a Presbyterian, and one or two Wesleyans, while Romanists and Jews will be in the congregation. This does not, however, mean any surrender of Church principles. The minister of the Dutch Church often holds Services in English, using the prayer-book, when a clergyman cannot come.

Thus at Plumtree (in Rhodesia), Services have hitherto been held by both

Wesleyans and Church people, in the English Church schoolroom. The Wesleyans "proposed to build a church, which would have divided the small community into two separate congregations, a state of things recognized here as undesirable. A conference was held between the Bishop and the Wesleyan representative, and it has been agreed, that both bodies shall join in building a church, to be used by both alternately, with a chancel to be screened off except when English Services are held." ¹

Now we turn to the black man. The "Native Question," that is, the problem of relation between whites and blacks, has been with us for 200 years, and is with us still. In many of the countries of the world the native races have died out in consequence of the white man's presence; in Africa, as in the southern states of America, they continue to increase. There are two views of the right way to settle the question. The first is the method of assimilation; according to which the whites and the blacks are to live side by side.

¹ "Bulawayo Chronicle."

The whites will always want labour, and the blacks will always be ready to supply it. The other method is that of segregation. The high veld and the south are to be kept for the whites, with so many natives as they require as labourers, while the blacks live on their own reserves, with their own doctors, engineers, teachers, and so on, coming out to work for the whites, as they are wanted. It is urged by some that the whites will gradually become more ready to work, when they are not in competition with blacks. The question will be settled by the Union in its own way, as time shows what the black man, and what the white man, can and will do.

Two further questions arise as to the native. What rights has he? What right of voting, and what right of holding land? On both points the law varies in different provinces, according as the Boer or the British view has prevailed. Article IX. of the Transvaal Grondwet prescribed that "The people shall not permit any equality of coloured persons with white inhabitants, either in the Church or in the State."

This means that the native may not

own any land or fixed property ; that he may not marry, either by civil or by ecclesiastical process ; and that he has no access to civil courts in any action against a white man. The opinion of Englishmen generally, and especially the opinion of missionaries of every religious body, is opposed to this absolute denial of rights to the black man. In some provinces natives have votes, under certain conditions of wage-earning or property-holding, and of education. In Cape Colony this vote is already enough to turn the scale at an election, and constantly increases ; thus a candidate who would not otherwise be returned can secure his election, by making promises to the native voters. It has been proposed to allow the natives to elect their own representatives, who would look after their interests in Parliament, or in some other way to change the manner in which the franchise is exercised by those who already possess it. If the system at present in vogue in Cape Colony were to become universal, the black man's vote would some day be the largest, and voting would proceed on race lines ; inasmuch as the

white man would never consent to be ruled by the black, a conflict would then arise which would be fatal to friendly relations between the two peoples.

The greater part of the land is now owned by white men, though some is reserved for natives only. In some parts natives may buy land, under the Glen Grey Act, either from the tribe, or from white men, and the whites can buy land from the natives. It is impossible to maintain that the natives have no rights in land which formerly was in their sole occupation.

Native
education.

Taking up in order the subjects of the last two chapters, let us ask first, What is the result of the education which is being given to the native?

The Report of the World Missionary Conference answers the question as follows. The physical surroundings of those who have received it are bettered, and there is improvement in the style of house and in the manner of living. Higher ideals of life, and greater self-respect, are created, leading to a higher spiritual and moral tone. Native thought is stimulated,

and in consequence heathen and barbarous customs die out. The people are helped to understand something of the European, and some of the reasons for his customs, laws, and actions. A good moral discipline is provided, and the missionary is afforded an inestimable opportunity of influencing the rising generation. The native mechanics trained in the mission schools, though their number is considerable, are too few to exercise any great influence upon the economic situation ; but they help to familiarize the native with industrial work, and so to bring about greater industry, and a desire for more regular employment. On the other hand the educated, or partially educated, native is conscious of discontent, in consequence of his new ambitions and ideals. The spirit of individualism in him is strengthened, and tribal and family ties and control are weakened. He asserts an independence, which in many cases amounts to licence. He is agitated by a political restlessness that ends in opposition to Europeans. He is filled with a sense of superiority over the uneducated, and is entirely lacking in

proportion or perspective. One good observer states that higher education has a tendency to produce "a slightly educated person, with a horror of hard work, either mental or physical, who is rather immoral, and very far from religious";¹ though he has no doubt that the influence for good which the schools have exercised has been, and is, immense. The education which has done harm is not that of the schools, but that imparted by the example and precept of many Europeans.

It is impossible to say that these conditions, good and bad, are the result of education only. But would anyone expect the results to be wholly good? There are many in England who say that it is the education given to the children of the "working classes" that has "spoilt them," and led to discontent, excessive claims of independence, dislike of manual labour, political restlessness, strikes, and so on. There are others whose blood boils at the suggestion of children being denied their rights of education, and rejoice at the independence and sense of equality which

¹ Archdeacon Fuller.

education has developed in the minds of many in England, who without it might have gone on to the end of their days living a life of drudgery, in order that capitalists might enjoy the blessings and luxuries of civilization.

Is it to be expected that the results which have sprung from education in England, for good and for evil, will not also be seen in South Africa? In England, the conditions which cause the discontent which some condemn and others praise, have slowly arisen as the result of economic laws; in South Africa, the white man has come in as a conqueror, and has acted in many cases with violence, cruelty, and fraud. As we have seen, the black man is resolved to have education, and he will get it, whether we will or no. He regards it as his right, as truly as the English artisan regards it as his children's right. He cannot be left to acquire the white man's vices, and nothing more, for fear of spoiling him—for the labour market.

“The missionaries have prepared the way for an educational organization

which must in time partly supersede their own undertakings. Much which in the first instance fell to them to do must hereafter pass into the hands of Government. Missionary devotion, however, has given a spiritual ideal to native education which it is of the highest importance to maintain. And so closely intertwined is the work of the schools with that of the Churches with which they are connected, so essential is it to train up a succession of teachers and leaders for the native Church, that educational work in all its forms is likely to remain (however efficient the State system of education alongside of it) an integral and indispensable part of missionary effort.”¹

Relations of
black and
white
Christians.

Our chapter dealing with evangelistic work showed some of the results of the Christian faith upon Kafir life and character. We saw that it is the aim of the Church to strengthen the weak character of the black man, and to develop all that is best in his race. We saw that the Royal Commission declared, that “Hope for the elevation of the native

¹ World Missionary Conference Report.

“races must depend mainly upon their acceptance of Christian faith and morals” ; we quoted the testimony of experienced Government officials to the same effect. We have our marching orders to make disciples of all nations. It is not for us to justify the command ; but we are bound to see that it is carried out, so far as human wisdom can direct, on right lines.

The Christian Church sets before it the ideal of the brotherhood, in Christ, of all mankind. It is possible, on the one hand, to insist so strongly upon the unity of the faith, as to make of the Kafir, with his weaker character, a poor kind of imitation of an English Christian. On the other hand, it is possible so to forget the catholicity of the Church as to build up a native organization, side by side with, and distinct from, the Church of which the white men are members.

It must be admitted that Englishmen in South Africa are not eager, as a rule, to welcome the black men as fellow-members of the one Body. In the settled colonies missionary meetings are arranged, missionary sermons preached, and Services of

missionary Intercession held. But generally little interest is shown in the teaching of the faith of Christ to the native, though this interest is increasing. In Natal, for instance, "in most cases some European is interesting himself in individual missions, by keeping the books, or superintending school work ; doing service to the Church and the Colony, by forging new bonds of sympathy between the races". In Rhodesia, a missionary writes : "I found two business men, whose days are fully occupied, devoting themselves every evening to teaching in the school, whilst another regularly conducts Sunday Services for the natives". Another writes : "A few white men are showing real interest in native work, which is a great inspiration to us". The English on the Rand are making really noble gifts for native work. In Lebombo, "Two or three employers of labour prefer Christians, as they find them more intelligent and honest". The "Mission of Help" did much to open men's eyes to the possibilities and duties lying before the Church. But the white men, on the whole, regard missionary work as "not

their affair". Sometimes, when it is proposed to build a church, contributions are offered only on condition that it is not used for natives.

If the question of the right relations between black and white men, and the rights of the natives, is a difficult problem in the State, it is equally difficult in the Church. Is the black man to have a vote in the affairs of the State on terms of equality with the white man? The State answers emphatically, No. Is the black man to enter the Church, and become a fellow-member with the white man, on terms of equality? Again the answer is, No. The native is as yet quite unfit for such a position. He knows that he is not the white man's equal, and it would harm him to tell him that he was.

"Equality?" writes Bishop Baynes, "I have never come across missionaries who teach the natives doctrines of equality. What equality can there be between natives just emerging from barbarism, and Englishmen, heirs of a thousand years of Christian civilization? They are not, and they cannot be, equals. Nor do I find the

doctrine in the New Testament. On the contrary, St. Paul speaks of more honourable and less honourable members. They are not our equals, but our brothers—little brothers it may be, but the more for that reason needing our consideration, our sympathy, our love.”

Native
Church Or-
ganization.

A separate native organization, with separate clergy and separate buildings, is not only wise and natural, but also, for practical reasons, unavoidable. It is impossible to think of the native vote in Church assemblies swamping the white vote. The native has not yet acquired Christian humility to teach him how to use Christian privileges and Christian charity. Again, the white man does not wish to worship with the native, because he asserts that he has a smell of his own, and is not too clean; and it is not always possible to arrange the hours of service in different languages for the convenience of both races. Naturally, too, the native takes more interest in a church which he can call his own.

But this will not always be so. Men who believe in the Incarnation cannot

allow a permanent wall of separation between any of those whom the Son of Man calls "brethren". A wise statesman said that British policy in South Africa had always been ruined by impatience. The future of the Church must not be ruined by impatience. The black man is not ready yet, but he will be ready some day. Unfortunately, he sometimes thinks that he is ready, and because he is not welcomed as a man and a brother on equal terms, is inclined to go off to Mohammedanism or Ethiopianism. All followers of "the prophet" are treated as equals, whatever their colour, and the question of equality between black and white does not arise, as there are no white Mohammedans. Hence the saying, "The black man's Church is the Moslem Church". Fifty years ago it seemed likely that all the Bantu races would become Mahomedan.

The synods held in some dioceses, in which black and white sit together under the one Bishop, express outwardly the unity and the independence of the Church. The natives elect their own representatives, and though there are plenty of native

clergy fit to be representatives, white men are frequently chosen who are known to be in sympathy with them. From this grain of mustard seed a greater unity will some day grow.

Ethiopian-
ism.

“Mohammedanism or Ethiopianism,” we said. What is Ethiopianism? The Bantu peoples, as we have seen, are naturally religious, at least to the extent of having an intense belief in various unseen powers. The native finds that the white man laughs at his witch-doctor and rain-maker, cures his complaints in hospitals, and draws off the lightning with pieces of wire. His old beliefs therefore lose their value for him. At the same time he sees the big Dutch church standing in the market square, and the people flocking to it, and the thousands of mission stations set up by the 2000 missionaries of seventy different societies. He is as ready to imitate the white man in his religion as in his dress, and he dreams of “an African religion for Africans”. So “the coming of the Christian religion has given back to the Kafirs the religious sense, which had become buried beneath mountains of oppressive

superstition, and they have taken hold of it in their own way. There is a widespread native organization of native Christian religion, very miserable as measured by our standards, but very vigorous, exactly satisfying the conscious needs of the natives; weak in discipline, faulty in finance, abundant in divisions, ready to admit all sorts of heathen customs, making very little demand for a change from the old life; but growing everywhere, and acceptable to the people.”¹

This demand for independence in religion goes hand in hand with the demand for independence in politics. The black man who has a little knowledge thinks that he has a great deal, and that he ought to have a voice in the affairs of the country. He becomes an “Africa-for-the-Africans man,” and for all such, Ethiopianism offers a rallying point. The man who is kicked and sworn at on the mines, or is fined for breaking some white man’s rule which he does not understand, becomes an Ethiopian. With his weak character and undis-

¹ Archdeacon Fuller.

ciplined mind he will take in anything as "Christian religion," and catch at any straw that suggests "freedom".

There is no lack of leaders. A catechist thinks that another is getting more pay than himself, or that he ought to have as much influence in the local conference, and in the spending of Church money, as the white missionary. He thinks he knows enough to be a "leader," and in the people around him there is the political and religious spirit all ready for him to work upon. Off he goes, and starts a new "Church".

"Last June two youths appeared, one of whom claimed to be the Lord Jesus, the other John the Baptist. Multitudes went to hear them preach, and to be baptized by the so-called visitors from God. Morality was not a strong point in their teaching, but they laid special emphasis on the fact that God was going to destroy all the white men, and the black men were to have all they could desire. Regular teaching was to be despised, and if the people would only follow their teaching, they would have glory in this life and in the next." These two were sentenced "for

sedition teaching " to a term of hard labour.

Ethiopianism, the spirit of which may be gathered from the above incident, was felt to contain such elements of danger, that it formed one of the subjects of inquiry of the Royal Commission.

The law in certain districts now forbids mission work among the native peoples, except under European supervision. But the law cannot check the aspirations of a people. "Let the white man know that until the blacks are satisfied on this all-important point of native chieftainship, good-bye to peace between black and white, so long as the sun fulfils the Almighty's decree." "Drive the British into the sea, from whence they came. If the Anglo-Saxon cannot mingle his blood by wedlock with the natives of this land which he grabs, why does he not keep his heels in England, on the fenders of his own hearth?" These are extracts from "Ethiopian" papers.

Ethiopianism is not an organization, so much as a democratic movement, and is more political than religious. "The next

great African war," it has been said, "will be for native supremacy." At present there is no possibility of a united black South Africa. But it may be that in Ethiopianism will be found the bond of union.

The Ethiopian Order.

Ethiopianism must be carefully distinguished from the Ethiopian Order. In 1892 some discontented native Wesleyan ministers resolved to start an "Ethiopian Church". One of them, named Dwane, went to America to consult with the "African Methodist Episcopal Church" of the southern States, and a Methodist Bishop joined him on his return to South Africa, who ordained Mr. Dwane as vicar-bishop. Presently Mr. Dwane grew dissatisfied with his position, and after much thought approached the authorities of the Anglican Communion, asking that he and his followers might be admitted as members. It meant that he and many others, who had been in leading positions as ministers, should become laymen, and submit to being "taught the way of God more perfectly," as little children. Could African pride stoop to this? It did.



A NATIVE CHURCH IN THE DIOCESE OF LEBOMBO

(See p. 273)



TWO CLERGY OF THE ORDER OF ETHIOPIA

Teachers were sent to them, and the "Order of Ethiopia," within the Church, was founded, with its own constitution, its own (English) Bishop, and now its own native catechists and clergy.

Mr. Dwane and two others have now been ordained to the priesthood. The Order numbers about 10,000, and after a time of much anxiety and unsettlement, its members are gladly accepting the ministrations of those who are appointed to shepherd them. A difficulty has arisen in the matter of finance, for the members of the Order seem unable to pay for their catechists and readers. The future will show whether this body of Christians will maintain its loyalty, and its independence, or whether it will break away, or be absorbed into the Church.

We have already referred to the large number of societies which are working in South Africa. Overlapping
Missions.

Sometimes "overlapping" cannot be avoided. Wesleyans, Presbyterians, or Anglicans have the right to be followed up by the ministers of their own body, and to receive the ministrations to which they

are accustomed. The loss, however, which is caused by overlapping is great, and confusion of ideas and of discipline is the result. "To-day, new causes are springing up in many villages ; in one town no less than three "Churches " have been begun under different aspirants for the honour of leader. To these " new " Churches are going some who object to discipline, who want to be Church members, but who do not want to live clean lives. The result will be the cleansing of our Church, but the weakening of the Christian principle in the lives of our people."¹

Several times whole bodies of native Christians, as well as individual teachers, have for good or bad reasons asked to be received as members of the Anglican Church. Great care is taken to test the motives of applicants. Thus, in 1903, a native evangelist, Charles Hlati, applied to be received into the Communion of the Church of the Province of South Africa, with 2000 people whom he had gathered round him while working under the Dutch Reformed Church. The authorities were

¹ L.M.S. Report.

interviewed by the Archdeacon, and as they stated that they were unable to undertake the care of these Christians, the application was granted.

The greatest watchfulness is needed to see that all who are admitted into the fellowship of Christ's profession shall be truly rooted and built up in Him. A man has perhaps listened to a sermon, or attended a mission school, and thinks that he would like to be a Christian. First, his reasons must be tested. Curiosity, love of music, the desire to be able to read a book, or post a letter written by himself, the idea that in some way the profession of Christianity may help him to get on, these are all possible motives which may underlie his request. The native needs two things; he needs to be taught, and he needs to have his weak Kafir character strengthened. All this requires time, and support from the body of the faithful. Therefore, he needs at least a year's probation; after which he may be admitted as a "hearer".

The need of probation.

If he behaves well, and is willing to give up time and trouble to attending the

classes, after another year he will be admitted as a "catechumen," that is, "one under instruction". The admission takes place in the presence of the congregation, who are asked to pray for him. This period of instruction lasts another year, and then, if his conduct and his knowledge of the faith are satisfactory, he is baptized. Confirmation in some dioceses follows almost immediately; in others, after another year. Then, if he eschews those things that are contrary to his profession, he is allowed to receive the Holy Communion. All the time he is required to give of his means, and if possible to work for the support and extension of the Church.

Native contributions.

The rule of giving is a necessity, as well as a test of earnestness. The Church is in its infancy, and cannot be expected to pay for European Bishops, clergy, schools, colleges, or the whole cost of churches. This is one part of the work of those at home. But the people pay for the support of their own native priests, deacons, teachers, and catechists. Everyone therefore has to contribute, generally at a fixed

scale ; in Pondoland, for instance, a man pays 8s. a year, a woman 5s., a catechumen 4s., a child 1s. In the diocese of Pretoria, there are 120 salaries to be found for workers, twenty-two schools to be maintained, Church books to be bought, and much travelling to be paid for. In twelve months the native Christians raised £1200.

In Grahamstown diocese the " Diocesan native Ministry Fund " was started in the year 1876, and it has now been arranged that it shall contribute also to the support of catechists. The money is raised by donations, the assessments of the European congregations and parishes, and the assessments of native congregations. It has received about £13,000, of which £8000 came from native assessments.

The church buildings are generally erected, and paid for, by the native Christians themselves. They are mostly " built of rough stone or rough dried bricks, plastered with a mixture of earth and water inside and out, and thatched ; about fifty feet long, with a little sanctuary at the east end, raised on two steps. In width they are from thirteen to eighteen

feet, and have hardly any seats ; the men sit on the right side, the women on the left, and they sit so close together that in a little place like that there are often more than 100 people.”¹

The system of Church finance is a valuable check upon the unthriftiness which is characteristic of the Kafirs. It is a great thing for them to see that there is such a thing as system and prudence in regard to money and supplies of food, and that it is well to lay by against a rainy day. Hard times often occur, owing to failure of crops through drought or disease, and sickness among the cattle. A catechist recently wrote : “ I humbly beg of you, sir, on behalf of the people who have asked me to send you word, that the church must be stopped. The people are starving.” He meant that the “ giving meeting ” arranged for the day of the opening of the church, to pay off a debt of £21, could not be held, as the mealie crop had failed. Even in these times of distress the contributions for catechists’ salaries have to be kept up,

¹ Archdeacon Fuller.

or the men would have to find other employment.

Do the native Christians fall away? Of course they do ; lay-people, catechists, even deacons, have fallen away. “The awful power of heathenism is not dead at all, because this or that convert has been plucked out of it into the new world of light. It is alive in the heart of the convert, sucking and dragging with all its powers, and all its memories, and all its associations, at his whole life and being. It is not only alive in the recesses of his whole being, stored in his nerves and fibres, and always ready to pounce and leap out whenever a chance is given to it, but it is always round about him in those dear to him.”

“Witchcraft? It seems strange to us to talk about witchcraft, this awful power, so ancient, so ancestral, so deep-seated, so imaginative, so impressive, so intangible. It has lived underneath Christianity all through these long centuries ; it is here to-day in London, and we know how many are followers of palmistry and all the old rites of ancient witchcraft. They are only repre-

Lapses of
Christians.

senting what we are here at home, when they need all this pastoral succour to enable them to survive the awful pressure of this hideous power which is still drawing at their hearts.”¹

Character
of native
Christians.

Not only the individual Christian, but the whole body of the Church, needs development in strength of character. Each diocese has its own native conference, as well as its own synod. It is composed of the directors of native missions, native clergy, native lay delegates from the congregations, and a few others. “What most surprised me,” wrote the Bishop of Bloemfontein, “was the extraordinary ability and keenness, and fluency of speech, of the native delegates. They all seemed to know exactly what they wanted, and to express it in clear and pointed language. When the time comes for a greater power of self-government to be given to the native Church, we shall have much to learn from them. And when they get back to their homes, they give extraordinarily accurate and graphic accounts of the debates.”

¹ Canon Scott Holland.

Each mission centre has also its Church officers and Church Council, to see to the finances and other business, and to help to decide upon questions of conduct. It is very hard for a white man to judge some of these matters. Ancient custom may make little of an offence which the white man strongly condemns; therefore his censure of such things must not be too severe. He may see a thing done which he does not understand; but his Church Council will explain the reasons which were in the man's mind, and it may prove to be a matter for praise rather than blame. Or he may have to rebuke severely what seemed a small matter, because he finds it was done against the conscience, a conscience formed in a way different from his own.

For instance, polygamy is a most difficult problem. It is part of the whole system of home life. Is a man, because he becomes a Christian, to cast adrift all his wives but one? Must a wife be refused baptism, because she is one of many? If a daughter has been promised in marriage, and the cattle paid, what is to

happen if she become a Christian, and her father cannot pay the cattle back? A dozen such questions arise, and each case has to be decided on its own merits. In forming the decisions, the united Christian conscience of the Church Council is of the greatest value.

The respon-
sibility of
English
Christians.

And so the man, and the whole Church, are being led on from strength to strength.

Now we have told of the land of South Africa, and of the people in it, white and black, and of the Church; we had almost said, of the two Churches. But the day will come, when "there shall be one fold, and one shepherd"; when the black man will show himself worthy of rights, and able to bear responsibilities, both in the State, and in the Church. It is our work to hasten that day. The Anglican Church can and must help to do this. English Christians have opportunities and duties, all the greater because South Africa is under the rule of England's king.

"We came back from our travels convinced that no better people exist than the Britons who have gone back to nature beyond the seas; that British rule is a

blessing rather than an evil to the lands on which it has imposed itself. I appeal for a patriotism stainless of greed and selfish passion, whose zeal for the welfare of its country is covetous only of pride of service to her backward sisters, in a world-wide march towards a higher and a higher civilization".¹ So writes one who set out upon a long journey with the gloomiest views of what England has done in the past, and of what England can do now.

The appeal to self-interested patriotism stands upon altogether lower grounds. There are 5,000,000 blacks in South Africa, and 1,000,000 whites; moreover the blacks are increasing more rapidly than the whites. If the native peoples are not guided aright, treated with justice, and given the religious faith which they need, who can foresee the consequences for evil, when their numbers are increased, and they learn to gather round a leader who will voice the cry, "Africa for the black Africans"?

There is no need to urge upon Christian people the force of Our Lord's command, Conclusion.

¹ "Japan for a Week."

or the appeal of the Good Shepherd. It is enough to say that loyalty to our Master, and human sympathy, and British patriotism, together bid us to do all we can for Christ in South Africa. Each one of us may lay to heart the words spoken, almost with his last breath, by the greatest of South African statesmen, Cecil Rhodes ;
“ So little done, so much to do”.

APPENDIX I.

OUTLINE PROGRAMME FOR STUDY CIRCLES.

ASSIGNMENTS ON CHAPTER I.

Study Problem.—To discover whether the natural features of South Africa justify the title “The Land of Good Hope”.

Assignments.—1. Let as many members as possible make plasticine maps or fill in outline maps of South Africa, showing the rivers, mountains, and valleys, and indicating the divisions into provinces.

2. Let one member make a map or diagram indicating the chief natural features and products of—

(1) Cape Colony.

Another ditto of (2) Orange Free State.

„ „ (3) The Transvaal.

„ „ (4) Natal.

„ „ (5) Rhodesia.

3. Let one member describe his first impression of the prospects of earning a living in South Africa :—

i. From the point of view of a farmer.

ii. „ „ „ an engineer.

iii. „ „ „ an artist.

iv. From the point of view of a doctor.

v. ,, ,, ,, a capitalist.

(Sir Hely Hutchinson's lecture would be a great help here.)

4. If you were going out to South Africa, which province would you prefer to live in and why?

5. Bring examples from this chapter and from the Bible of the great law that men are "Fellow-workers with God".

ASSIGNMENTS ON CHAPTER II.

Study Problem.—To discover the chief characteristics of the natives of South Africa.

Assignments.—1. Let one member make a map, diagram or genealogical tree showing the distribution of population in South Africa, and the relationship of the native peoples.

2. Let one member give an account of the daily life (*a*) of a native man, (*b*) of a native woman.

3. Let the members discuss (1) the advantages and disadvantages of "Lobola"; (2) the tribal customs mentioned in this chapter and (3) the coming of the white man.

4. Discuss how far the natives of South Africa fulfil or fall short of the ideal characteristics of a Christian as given in Galatians v. 22, 23.

ASSIGNMENTS ON CHAPTER III.

Study Problem.—To discover what is the belief of the Kafir.

Let one member de-

scribe :—

Another :—

- | | |
|--|--|
| (a) The Kafir belief in spirits. | The Christian doctrine of the Holy Spirit. |
| (b) The Kafir belief in cause and effect. | The Christian doctrine of the rule of the Father. |
| (c) The Kafir belief in the power of evil. | The Christian doctrine of the Sacraments. |
| (d) The Kafir belief as to marriage. | The Christian doctrine of the Sacrament of marriage. |
| (e) The Kafir belief as to death. | The Christian belief as to death. |
| (f) The Kafir belief as to prayer. | The Christian belief as to prayer. |

Discuss the proposition—"It is best to leave the Kafir to his own religion".

ASSIGNMENTS FOR CHAPTER IV.

Study Problem.—To consider the present relationship between England and South Africa.

1. Let one member make a chart or diagram showing the chief events in South African history.

2. Let one member explain how England came to be the governing power in :—

(a) Cape Colony. (b) Orange Free State.

(c) The Transvaal. (d) Natal.

(e) Rhodesia.

and discuss England's action in each case.

3. Compare the purpose of the possession by the Children of Israel of the Land of Canaan and the possession of the land of Good Hope by the children of Britain.

4. Let each member bring a text or quotation to summarize the lesson of this chapter.

ASSIGNMENTS FOR CHAPTER V.

Study Problem.—To discover what the Church is doing among the white men in South Africa.

Assignments.—1. Let each member show by a map or diagram the chief Church work going on among white men in one of the following dioceses.

(a) Cape Town.

(e) Zululand.

(b) Grahamstown.

(f) Bloemfontein.

(c) St. John's, Kaffraria.

(g) Pretoria.

(d) Natal.

(h) Lebombo.

(i) Mashonaland.

2. If you could send out a man or a woman as a missionary to white people in South Africa, what kind of work would you consider it most important they should do, and what difficulties

and encouragements would you expect them to meet?

3. Discuss how far it seems necessary or advisable for England to continue sending missionaries to work among the white people in South Africa.

(a) Let one person represent the point of view of the Archbishop of Cape Town.

(b) Another the view of a newly arrived colonist, not formerly an ardent Churchman.

(c) Another that of the mother of a family living in South Africa.

(d) Another that of a missionary among the natives.

(e) Another that of a Government official.

4. Is preaching or witnessing in daily life the more effectual method of promoting Christianity?

ASSIGNMENTS FOR CHAPTER VI.

Study Problem.—To discover the best method of education for the South African native.

Assignments.—1. Let each member mark on a map or diagram the chief S.P.G. native educational centres in the diocese for which he or she is being responsible, and discuss where additional schools seem most needed.

2. What type of education do you think would most help the native to develop his gifts to the uttermost?

Let half the circle state the advantages, half the disadvantages of

- (a) Industrial settlements and schools.
- (b) English-speaking elementary education.
- (c) English-speaking higher education.

3. What would you say to the S.P.G. subscriber who said he did not approve of missionary money being spent on education, and thought it was not according to the teaching of Christ?

ASSIGNMENTS FOR CHAPTER VII.

Study Problem.—To discover how far the native can be used as an evangelist.

Assignments.—1. Let each member show by means of a map or diagram the number of clergy and catechists and the chief centres of native Church work in his or her diocese.

2. If you were going out as a missionary (not educational) to South Africa and could choose your station, where would you go and what kind of work would you do?

3. What are the chief difficulties and encouragements in the work of

- (a) A native catechist
 - (b) An English missionary
- } in South Africa?

4. Let each member tell briefly the story of some native catechist or priest in South Africa.

5. Let each member bring written down in the form of a prayer what seems to him the most urgent need for the South African Church to-day.

ASSIGNMENTS FOR CHAPTER VIII.

Study Problem.—To discover the present outlook before the Church in South Africa.

Assignments.—1. Let the members tell very briefly the chief needs and difficulties confronting the bishop of their dioceses at this moment (1) in regard to white men, (2) in regard to natives.

2. If you were going to make a short speech trying to stir up more missionary zeal for South Africa, what arguments would you urge, and for what practical help would you ask?

3. Let each member state what are the chief things he has learnt from a study of this book, and all discuss together what can be the practical outcome of these circles.

APPENDIX II.

THE SIZE OF AFRICA.

THIS map will help our readers to understand how large is the continent of Africa as compared with the British Isles, or even as compared



A MAP OF AFRICA.

with the vast country of India. The African Soudan, where missionary work has hardly yet been begun, is so large that two persons might

be living in the Soudan and yet be 500 miles farther away from each other than London is from Khartoum.

In the whole continent there are believed to be 95,000,000 pagans, about 50,000,000 Moham-medans, and 9,000,000 Christians. Of the European Powers which exercise influence in Africa, Great Britain is the one which has by far the greatest responsibility, as the sub-joined table will show.

Country.	Area of Africa " Partitioned." Square Miles.	Population of " Area."
Great Britain (including Egyptian territories) .	3,724,010	58,158,000
France	3,804,974	29,819,000
Germany	933,380	12,605,000
Italy	188,500	850,000
Portugal	790,124	8,248,000
Spain	169,150	1,040,000
Turkey	398,000	1,300,000
Belgian Congo and inde- pendent territories .	1,491,000	41,070,000
Total	11,499,138	153,090,000

The territory under French influence includes a large part of the great Sahara desert. The population under English influence is nearly double that under French influence.

APPENDIX III.

POPULATIONS OF SOUTH AFRICA.

(Taken from Blue Book 1911, unless otherwise stated.)

	<i>European.</i>	<i>Native and Coloured.</i>
Cape Province (including British Bechuanaland and Transkeian Territories) .	583,177	1,979,847
Natal	98,582	141,568
Transvaal	420,831	1,255,780
Orange Free State	175,435	351,471
Basutoland (1904)	895	347,953
Bechuanaland (1904)	512	2168
Swaziland (1907)	890	84,601
Southern Rhodesia	14,007 (1907)	591,197 (1904)

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Full of information and opinions, by a most able man.

Official Handbooks to the various colonies, by Paton.

Books of travel, novels, etc., giving the "atmosphere" :—

Life on a South African ostrich farm, by Mrs. Annie Martin.

Contains a good deal of information on birds and beasts.

Sunshine and storm in South Africa, by Frances Southey.

A lady traveller's impressions, and recollections of the great war.

Fairylands forlorn, by A. S. Cripps. Blackwell. 3s. 6d.

Stories of South Africa, mostly of white men.

Jock of the Bushveldt, by Sir Percy Fitzgerald. Longmans. 6s.

A vivid description of life in the Transvaal and Portuguese Territory.

Jess, by Rider Haggard. Cassells.

A story of Boer life.

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CHAPTER II.

THE PEOPLE.

The Essential Kafir, by Dudley Kidd. Black. 18s.

A careful and excellently illustrated study of native life, customs, and beliefs.

Also

Kafir Socialism and Savage Childhood, by same author.

Both valuable.

The Yellow and dark-skinned people of Africa, South of the Zambesi, by G. M. Theal. Swan Sonnenschein. 10s. 6d.

A description of the Bushmen, Hottentots, and particularly the Bantu. Dr. Theal possesses an unrivalled knowledge of the history and customs of the peoples of South Africa, whom he has studied for fifty years.

Sketches of Kafir life, by G. Callaway. Mowbray. 2s. 6d.

Graphic stories and character sketches.

Report of South African Native Affairs Commission (Blue book). Wyman. 8d.

Deals with all the great questions affecting the position of the natives : essential to their study.

Report of Rhodesian Native Affairs Commission, (Blue book). Wyman. 8d.

Also useful.

In the Lesuto, by J. Widdicombe. S.P.C.K., 1895. 5s.

Gives an account of early mission work, as well as a description of the Basutos.

The Basutos, by Sir Godfrey Lagden. 2 vols. Hutchinson. 24s.

A sympathetic and full account of the Basutos. Deals chiefly with their political history.

A Question of colour : A study of South Africa. Blackwood.

Recommended to those who desire a simple exposition of the difficulties which confront Government officials and missionaries alike in South Africa.

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Tells briefly and carefully how the various colonies and protectorates passed under British rule.

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Gives the secular history, with rather a Dutch bias. (*Unbiased.*)

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The best account published of early missionary work in South Africa.

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History of Rhodesia, by H. Hensman. Blackwood. 6s.

Annals of South Africa, "South Africa" (newspaper). Winchester House, E.C. 6d. each No.

Contain interesting accounts of Tshaka, Cetshwayo and others.

356 The Land of Good Hope

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The Life and times of Archdeacon Lightfoot, 1831-1904. Simpkin Marshall.

Those who desire to trace the history of the Church in South Africa would do well to read this simple record of his life.

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Condenses into short space the work of different dioceses.

Two hundred years of the S.P.G. 7s. 6d.

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Out of print, but copies in S.P.G. library.

Six years in the Transvaal, by Bishop Bousfield. S.P.C.K. 1s.

Gives an account of early difficulties, 1878-1884.

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What it has done and what it has taught
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Special reports on educational subjects. Wyman
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Happy days and happy work in Basutoland,
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A chatty account of work chiefly among women.

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